ISLAM ON HOMO - SEXUALITY

اسلام میں غیر فطری عمل



By
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Translated By
SYED AZHAR ALI ZAIDI

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The first authentic book on the evils of Homosexuality (the practice of the people of Lut) containing discussion in the light of Al-Qur'an, Hadith, History and Medicine.

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NOTE OF APPRECIATION

We praise Him and pray for Peace on the Prophets.

I have gone through the valuable booklet. "Nasl Kushi" of Maulana Muhammad Zafeeruddin, the compiler of "Fatawa Deoband" and read some of its contents minutely. The booklet is an authentic research work furnishing a successful converge on the subject. The author has given a comprehensive message and programme to rescue the community from all sorts of filth and shamelessness. He has proved that the addicts of homosexuality are worse than swine in shamelessness and asses in idiocy. They are enemies of the entire society. They are culprits for abating the crimes of genocide and suicide in the society.

The style of the booklet is simple and impressive. The arguments are convincing. The frequent references to Qur'an, Hadith, Jurists, Scholars and History have imparted a singular clarity.

May God approve of his endeavours and render it beneficial. Amen.

Muhammad Tayyab
Daurl-uloom, Deoband,
7th Ramadan 1379 A.H

PRONOUNCEMENT OF AMEER-E-SHAREEAT BIHAR AND ORRISA

If man takes to wildness, even beasts would be ashamed. The unnatural means developed and adopted by man for his sexual satisfaction would, no wonder, leave animals behind and scarred.

Since Islam is a divine and a Natural religion, it has banned the unnatural act of homosexuality. Its instructions are crystal clear in this regard. It was needed to present the Islamic injunction in a convincing and effective manner. The author of "Islamic system of Piety and Chastity" has done a marvellous job.

May God bless Maulana Muhamad Zafeeruddin for realising the need of the time and providing guidance in this valuable and impressive booklet.

May God approve of the gesture of the learned author and enable him to improve the society. Amen

Minnat ullah Rehmani
Khanqah Moonghir
15th Shawwal 1379 A.H.

INTRODUCTION:

By Maulana, Abdus Samad Rehmani, Nayab Amir, Shareeat, Bihar and Orissa

It has been necessary that various forms in which waywardness has appeared in our advanced and free society should be pointed out and an effective way be developed for remedial measure.

Thanks are due to Maulana Muhammad Zafeeruddin, for realising this need and compiling a valuable book-let on this subject. The vulgarity of homosexuality among the people of Lut (عليه السلام) has been spotlighted in this book-let in such an impressive way that its vices have become crystal clear. Each page of the book is replete with quotations from Qur'an, Sunnah, Jurisprudence, Ethics and Historical events.

May God favour him with a rich reward for this endeavour and approve it.

Abdus Samad Rehmani
Kahanqah, Moonghir,
12 Shawwal 1379 A.H.

In the name of Allah,
the Most Beneficent and Merciful

SECOND EDITION.

نحمده ونصلى على رسوله الكريم

We praise Him and pray for peace upon His apostle. This book was published in urdu for the first time in 1965. Its Printing was not impressive. Despite it the book was appreciated by all the classes of society. Some learned people sought permission for translation into other languages. A Sindhi version of the book has been taken out, some four years back.

The first edition exhausted a year ago. A new edition has now been re-scripted and both the script and the print are now presentable. Hafiz Muhammad Salim deserves our gratitude for taking a deep interest in the script-writing and reprinting of book.

The compiler has reviewed the material of the book and has made some changes. May God, make the effort successful and approve it. Amen.

Muhammad Zafeeruddin
Daurl-uloom, Deoband,
7th Zil Hijj 1391 A.H.

PREFACE

الحمد لله وكفىٰ وسلام علىٰ عباده الذين اصطفىٰ

A person having all qualities but no character is like a corpse in a beautiful shroud which is bound to stink, sooner or later.

It is strange that man, should remain concerned with his apparent condition and neglects dis-orders in his inner self and leaves them to grow to dangerous measures. This is perhaps due to neglecting the character building. He should have avoided the vices and deficiencies, and should have shunned them.

There are some vices and weaknesses which are common today. They are eating through the conduct and the character of mankind like termite. One of these fatal maladies is homosexuality as practiced by the people of Lut (عليه السلام). This is spreading like an infectious disease. When my book (Nizame Iffat and Ismat) was published by Nadvatal-Musannafean, Delhi, some of my friends pressed me to write a separate book-let on homosexuality. I felt the need of such book keenly when I migrated from my simple living village to the hectic life of the city.

I started this task some five years back to the best of my ability. May, Almighty approve it.

I presented this compilation to Maulana Muhammad Tayyab (Superintendent Darul-uloom Deoband), Maulana Abdus Samad Rehmani (Nayab Amir Shareeat Bihar & Orissa) and Maulana Syed Minnat ullah Rehmani (Amir Shareeat Bihar and Orissa and Head Khanqah Rehmani Moonghir). All of them, (despite their busy time) took the trouble of going through it, and encouraged the compiler.

Muhammad Zafeer uddin,

Darul-uloom Deoband,
24th Rabi-ul-Awwal 1380 A.H

بسم اللّٰه الرّحمٰن الرّحيم

In the name of Allah,
the Most Beneficent and Merciful

الحمد لِلّٰه وكفٰى وسلامٌ علٰى عباده الذين اصطفٰى
لا سيّما علٰى سيد الورىٰ محمدٍ لمجتبىٰ وعلٰى اٰله
و صحبه ذوى الدرجات العلٰى

Satan is an open enemy of mankind. Man, is impatient and hasty by nature. He does not possess the perseverance he ought to have. So Satan succeeds easily in his designs and man sinks into his destruction by violating human nature.

Human Nature:

It is true that love and affection are in human nature, and they operate under the pressure of sexual desire, in the present day environment surcharged with sex, in which one lives day in day out. Man should however keep in view that he is the best of creatures, respectable and lofty. He possesses reason and intelligence. He should not be led away by sexual desire as it could be below his dignity.

Islamic System of Life:

Islam is the best of religions and God's favourite, is a complete code of life. There is no aspect of life un-covered. However no effort has been made to project it together.

Hence, it is the duty of all men specially Muslims, who believe it, to study and follow it.

Human Responsibility:

If a Muslim violates Islamic doctrines and follows his own desires, it is a breach of trust. No doubt man is entitled to meet his sexual desire but it should be done in the prescribed way. It would not be fair to disregard the

distinction between right and wrong and insist on satisfaction of sexual desire whenever and wherever he likes.

Chastity and piety:

Islamic teachings about chastity and piety have largely been described in "Nizame-Iffat wa Ismat". It has also been said there that great consideration has been paid in Islam, towards human feelings. We have to stress here that as it is not permissible to derive sexual pleasure from all women (except wives), it is also not allowed to violate the natural way prescribed for it.

Islamic Law:

It has expressly been provided in Islamic law that man can satisfy his sexual urge only with his legitimate wife. Similarly a woman can get sexual pleasure only from her husband. Further, it has been stressed that man should satisfy his sexual need from the front of the women. He should refrain from using her hind portion in all circumstances. It has not been designed by nature for this purpose. Women neither like it nor get any sexual satisfaction, this way.

Homosexuality:

No divine religion, permits sexual pleasure being derived from the same sex, man from man and woman from woman.

We now discuss the matter in the light of religion, medicine, and human reasoning, so that the rapid expansion of this dangerous malady may be arrested.

HISTORY OF HOMOSEXUALITY

It is strange and astonishing that a man should select a man for his sexual satisfaction and become mad after him. This is not only sexual perversion but a Satanic evil. The problem has a long history, both strange and horrible.

As evidenced by Qur'an this perversion was originated by the people of the Prophet Lut (عليه السلام). None before them practiced this perversive action.

The following statement of Lut (عليه السلام) appears in Qur'an where his sermons have been described.

أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ
شَهْوَةً مِّن دُونِ النِّسَاءِ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ (الاعراف ٨٠)

"You perform an act which was not practiced before you by any one in the world. Do you indulge sexually with the males leaving aside the females. The fact is, that you have transgressed all the bounds of humanity."

We also (sent) Lut (عليه السلام): He said to his people "Do ye commit lewdness, such as no people in creation (ever) committed before you?" "For you practice your lusts on men in preference to women: you are indeed a people transgressing beyond bounds"- (Al'araf-80,81).

Initiation of the curse.

There are many verses in Qur'an suggesting that homosexuality among men began first among the people of Lut (عليه السلام). These cursed people are the originators of this curse. They had many other evils, but this one was the worst of all. They all were mad after their sexual desires. They had abandoned the natural way and were taken to homosexuality and practiced it openly without any decorum.

Early measures and the result:

The commentators say that first they started this evil act with those who came from other cities, but when this malady got roots they indulged in it among themselves. They were so much used to this unnatural vice, that they were not

prepared to listen a single word against it but they taunted on their well wishers. When Hadrat Lut (عليه السلام) addressed his people on this evil and made them ashamed of it, that they had transgressed all human limits, his community told him to quit them as such pious men, as Lut (عليه السلام), were not required to live amongst their filthy selves. In reply to the above Qur'an says:

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوهُم مِّن
قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ (الاعراف ٨٢)

His people could not formulate a reply except that they said amongst themselves; "you drive these people out of your habitations. They pose to be very pious".

General Involvement and arrogance towards the Prophet:

Hadrat Maulana Thanvi (رحمة الله عليه) writes in his commentatary translation of this verse:

"His community could not produce any rational reply to his sermons, except that at last they said among themselves, by way of misbehaviour". "Turn these people, that is Lut (عليه السلام) and his believing companions out of your habitation, as they pose themselves to be very pious and slate us as filthy people. What such a pious people have to do with such filthy people as we are". They said this by way of contempt.

The Satanic conduct of Lutis

So, when the misconduct and vice of this community exceeded the limit, and instead of paying heed to the sermons of their Prophet, they started mocking at him and disgraced the humanity, the wrath of Almighty was incurred. The

angels of punishment descended but they appeared in the form of handsome youths. The filthy reaction on these wicked people, and the way they displayed their wickedness and misbehaved with the respectable host (of these young guests) - the Prophet Lut (عليه السلام), can be witnessed in the words of God.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ۝ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَٰؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ (هود-٧)

When our Messengers came to Lut (عليه السلام), he was grieved on their account and felt himself powerless (to protect) them. He said, "This is a distressful day" And his people came rushing towards him and they had long been in the habit of practising abominations He said: O' my people! Here are my daughters they are purer for you (if you marry)! Now fear God and cover me not with shame about the distress of my guests. Is there not among you a single right minded man ?

The distress of Hadrat Lut (عليه السلام)

Hadrat Maulana Thanvi writes in the explanatory translation of these verses.

'When our angels came to Lut (عليه السلام) after visiting Ibrahim (عليه السلام), he became very sad. Since they (the angels) were in the form of handsome youths, he (Lut (عليه السلام) took them as human beings, which reminded him of the indecent behaviour of his people (towards lads) and felt extreme agony and said most sorrowfully. "Today is a very hard day. I am all alone, and these youths are very handsome and my people are mad after lads. We have to see what happens." When the news (of arrival of handsome youths) reached his people they rushed to Lut (عليه السلام). They earlier had involved in indecency. With the same intentions they came up, now. Lut (عليه السلام) was greatly disturbed and told them appeasingly "My daughters and sisters-in-laws, that reside with you in your homes are enough for the gratification of your desires, so be afraid of your Lord in the matter of putting a lustful looks on these lads and do not dishonour me before my guests. Any indecent talk or act about them on your part, would make me ashamed. If you are not prepared to spare them, being travellers, you should at least, pay heed towards me, as I have been living amongst you since long. It is strange and sad, that there is no decent and gentle fellow amongst you, who could understand my view point and convince others about it".[1]

Advice and its reaction:

Look at the touching scene Al-Qur'an has depicted of the distress of Hadrat Lut (عليه السلام). A blessed subject of God, is altercating with his people to save the honour of his guests. He is using all the attributes of appeasement. He is evoking their self respect and is drawing attention towards his own honour and respect. But his people do not listen to any argument. None of them takes pity on his heart felt grief. But all of them declare jointly. They said, "

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ (هود-٧)

"Well dost thou know, we have no need of thy daughters: indeed thou knowest quite well that we need".

---

[1]Bayan-ul-Qur'an, p: 60, vol: 5

Extreme Shamelessness:

Among the hundreds of evils of this malady one is that one who is addicted to it, becomes utterly shameless. Those who fulfil their sexual desires from lads, are the most cursed on earth and shameless. They tease them, whenever they get a chance. They can use even force, if they can. And historical evidence proves that they do not miss any chance.

The distress of Lut (عليه السلام).

However, on having this reply from his people Lut (عليه السلام) became restless and said:

لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ (هود - ٨٠)

"Would that I had power to suppress you or that I could take myself to some powerful support".

Angels' reaction.

Angels were witnessing all this show quietly when they could not bear the distress of Lut (عليه السلام) they exposed themselves and said :

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ
بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ
مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ
بِقَرِيبٍ (هود: ٨١)

(The messengers) said, O! Lut (عليه السلام), We are messengers from the Lord. By no means shall they reach thee! Now travel with thy family, in any part of the night. And let not any of you look back: but thy wife will remain behind. To her will happen what happens to the people. Morning is their time appointed. Is not the morning nigh.

The divine wrath:

As soon as Lut (عليه السلام) heard this, he left the habitation a long distance behind, during the night and as the day dawned the divine punishment over-took them.

Great God! such a disaster and punishment engulfed them, which stands as a warning in history. The earth was turned over them. Stones were rained on them and thus the entire evil community was destroyed. Allah has said in Al-Qur'an while describing it :

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن
سِجِّيلٍ مَّنضُودٍ مُّسَوَّمَةً عِندَ رَبِّكَ (هود - ٨٢)

"When our decree issued, We turned the cities upside down, and rained down on them brimstones Hard as baked clay, spread layer on layer".

Admonition and warning:

As they had perverted their nature, the punishment was similarly of over turning the earth on them and in addition they were stoned to death. God has mentioned this incident on various occasions in Al-Qur'an. The style everywhere, is highly admonishing. This incident has been mentioned in at least ten verses. This repetition shows that this mischief is highly undesirable in Islam, and the Ummah of Muhammad (صلى الله عليه وسلم) is being warned against this fatal danger.

Hadrat Lut (عليه السلام)

Hadrat Lut (عليه السلام) lived in the era of Hadrat Ibrahim (عليه السلام). He was son of his brother Haron. Adjoining Palestine, were situated Sadoom, Amood and a few habitations, in the territory of Transjordan. This was a very fertile domain. Hadrat Lut (عليه السلام) used to preach and guide in this very locality. He stayed in the central city of Sadoom. The location of these habitations has been described as the

shore of the sea of Lut (عليه السلام) or the sea of Meet. The part of earth which was turned upside down was this very locality.

The first to teach Homosexuality to Lutis:

It has been pointed out above that they started this vice with the people coming from other cities. Gradually the malady took roots in themselves. Allama Shaukavi (رحمة الله عليه) has narrated with the authority of Ibne Askar, a tradition that this evil act was first taught by Satan to the human beings. Otherwise none thought of it previously. This also stands to reason, that in such filthy performance Satan alone could initiate. Allama Shaukani writes:

واخرج ابن عساكر عن ابن عباس، قال انما كان بدأ عمل قوم لوط
ان ابليس جاءهم في هيئة اجمل صبي راه الناس فدعاهم
الى نفسه فنكحوه ثم جسروا على ذلك۔
(فتح القدير للشوكاني ۲۱۲/۲۴)

Ibne Askar narrates that: Hadrat Abdullah bin Abbas (رضى الله عنه) said: "This mischievous act started when Satan came to these people in the form of a very handsome lad and invited them to cohabit with him. So the people indulged in this evil act with him and then adopted it freely.

It means, that Satan got it started among the people of Lut (عليه السلام). He was first to come as a handsome lad to the people of Lut (عليه السلام). He trained them and the evil practice started.

It may be understood that this curse starts from the handsome lads, but when it becomes a habit, the addict does not discriminate about the age of the subject. Hence in the verse quoted above the word used is Arrijal (the men) irrespective of age. The scholars have made the same elaboration. When this malady had spread in them, they

indulged in it among themselves also. And it was done in such a shameless fashion that there is no parallel to it in the human history. They committed it even before a multitude without shame. Hafiz Ibne Kathir has written:

ربما وقع منهم الفعلة العظيمة في المحافل ولا يستنكفون (البداية والنهاية ص۱۸۰ ج۱)

Many a time this curse was practiced in public. They did not feel any shame or hesitant.

The women of Lut (عليه السلام).

The scholars have also recorded that the women of Lut (عليه السلام) were also indulged in lesbianism, like their males. They satisfied their sexual desire with the females as their males did with the males. What else could the women do, in such an environment. It has also been learnt that the man who is addicted to homosexuality desires to have sexual satisfaction with his wife also in the same unnatural way. He does not get any pleasure in the natural cohabitation.[1] And women by nature cannot cede to it.

The people after Lut (عليه السلام).

There is the beginning of this loathsome act, it is strange that this curse did not end up with the destruction of the people of Lut (عليه السلام). It is evident from the statement of the scholars on sexuality that the curse of homosexuality was found even in the days before the birth of Christ. It has been reported about Greece and Rome, that their perversion was at its peak. Socrates, Aristotil, Alexander the great, Julius Ceaser and such other great personalities have been mentioned among the homosexuals.

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[1] The men who are addicted to this unnatural act, become so weak sexually that they cannot cohabit with women. Thus they suffer a natural punishment, that they are deprived of the natural pleasure of cohabition. The theologians have considered such men among the impotents and have permitted their women to dissolve their marriages.

Homosexuality in France and Germany:

It has been reported that the evil practice of homosexuality was rampant in France in 13th century A.D. It had gone to such an extent that the Govt. was compelled to formulate a law against it. Thus a law was enforced in 1212 A.D. The punishment of this evil act was death. Despite this the evil practice continued. It has also been reported that in fourteenth and the eighteenth century the sexual urge and its satisfaction with the lads was common and prevalent in France. More or less the same situation was in Germany also and were involved badly in this abominable act.

The shameless enactment of the German Parliament.

The extent of this vice in Germany can be asserted from the fact that before the Nazi regime a party in Germany widely propagated in favour of this evil. The leader of this movement was Dr. Magus Hersheffeld the president of the World Association for Sex Reforms. He along with his party demanded continuously for six years that Govt should frame a law that it would be appropriate for a man to satisfy his sexual urge with a man. And ultimately the forum of democracy agreed to legalise this forbidden act. The German Parliament therefore accepted the justification by majority; provided it is committed by mutual consent, and in case of a minor his guardian should give his consent.

The condition of the Western Countries.

The perversion was continuously propagated in the western countries. In 1948, Henley Kansey prepared a report, with the assistance of his colleague, which records the personal views of twelve thousand men clearly indicates that at least one third American men examined had once indulged in homosexuality. Four percent of the American males, remain addicted to homosexuality all their lives having no

concern with women. It has also been given in detail in this report that 77% of High school students are more fond of this act.[1]

Eastern countries position:

Among the Eastern countries Iran is most notorious in this regard. It was brought out by their poetry itself. It was through Iran that the perversion entered Afghanistan, Pakistan and India. The Persian poetry affected all the three countries. At a time, the caravans from Afghanistan carried with them, male prostitutes. Three such brothels were found in Karachi in 1945 where eunuchs used to sell their bodies for sexual act. A number of Indian cities are notorious for it, but it is not practiced openly. It is there in a clandestine way and that too among the educated people. It has been estimated that a good number of such persons fall a prey to it, in their private life. This curse is there from the High school to the University level. It is on the increase day by day.[2]

This is highly deplorable and dangerous at the same time, for the reason that educational institutions are mostly affected by this perversion. This ill practice is on the increase, irrespective of the type of the institution and its language. It may be a High School, College or a University. The same is the condition of Sanskrit and Arabic Schools.

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[1] Islam and Sex, p: 84.

[2] In the account of his journey to the land of Qur'an (Safar Ardul-Qur'an) Moulana Abul Ala Moododi has made a surprising disclosure, "such a cursed practice was reported from Bahrain, that I feel ashamed to record it, but to describe the society as a whole it has to be mentioned here. Perhaps, Bahrain, is the only state in the Muslim world, where a formal Licence is issued to the lads for prostitution, like the female prostitutes. Although this vice was reported to me by a Palestinian friend a few years back, but I did not believe it. But now it has been confirmed by various inhabitants of Bahrain. "Tar Jumanul Qur'an 1960, p-55) with reference to Tulu-e-Islam.

But this can be said with certainty that illiterate villagers are not affected by this curse by and large.

Introduction of homosexuality among Muslims.

This curse has come to the Muslims through Shias. Iran has a large population of Shias. A class among Shias, considers this unnatural act permissible with their wives. So it finds its root here. It starts from the wife and with the growth of this perversion, it reaches the lads. After addiction, one remains confined to it. The free and frank friends initiated it and God may bless the poets who stepped up the fire, through their poetry.

I have discussed this subject fully in my book "Nizam-e-Iffat-o-Ismat" (The system of piety and chastity) that it is intellectual bankruptcy to justify this curse: It is simply being adamant: They have thus tried invain to defame Islam." Although the verdict of the Sunnis about such staunch sects of Shias is, that because of their wrong belief, they cease to be Muslims.

HOMOSEXUALITY AND ITS PROHIBITION IN ISLAM

It has been stressed that Islam is a complete code of life. It is free from excesses. It is the last of the religions of God and it is to last till the doomsday. It rectified, just at its inception, all the vices and deformations produced by human lust. It also sets right the beliefs, the dealings, the conduct and the behaviour. It keeps in view the inner and outer human feelings. It did neither leave man free to submit to his sex and sexual desires and satisfy himself wherever he likes nor did it impose limitations to compel him to commit suicide or kill his progeny.

Consideration of human feelings:

God has kept in view the sexual demands of mankind as

well as the purity of character and behaviour. So Adam was not left to himself, after creating him and endorsing with him emotion and demands of sex, He created Eve to satisfy him and that too from his very rib.

And thus, all human beings were permitted to select any woman they liked to share their lives and redress their griefs. And he was permitted to get pleasure from her, the way he liked within the religious bounds. One, man was allowed to keep four wives[1] at a time with the condition of an equitable behaviour towards them all.

He was permitted to cohabit with any of his wives at any time, during the year except the duration of monthly course, the Fast during Ramadan and the filthy period after child birth.

Wrong course prohibited:

However it has been stressed that man should approach the woman through the passage which satisfies her sexual desire also, and should avoid under, all circumstances, the filthy spot which has no concern with the sexual desire of the woman. and hence the un-natural act, is totally prohibited.

You can see for yourself that a religion which declares un-natural act in-admissible even with the wives, how can it tolerate the act being done with the lads and the men. So, Islam has barred the way against all its inducements, temptations and initiations. The narrative that follows would show that Islam has kept in view every minor factors in this connection.

Punishment to Lutis and the lesson derived therefrom:

The incident of the people of Lut (عليه السلام) has been mentioned in Qur'an in ten verses. The style of description amply illustrates its filth and its curse. In consequence of this

[1] See Sura Nisa, Section 1.

un-natural act the people of Lut (عليه السلام) were taken to task on moral and rational grounds. Side by side the details of divine punishment have been provided.

Think, as to why such strongly worded description about it has been provided in Al-Qur'an. Why has the dialogue between Hadrat Lut (عليه السلام) and his people, been repeated and why has the shamelessness and moral degradation of these people spot lighted.

Ill effects of homosexuality:

Is it not a fact that by describing these sad and immoral circumstances, it has been pointed out, that the people, who are homosexuals are buried in the deep recess of demoralisation. They lose courage, self respect and loftiness of character. Nor even a trace of shame and piety is left to them. And such people, are ultimately destroyed completely.

Our duty :

When things stand as they are, is there not a lesson in this admonishing incident, that those who take heed of it and abstain from this vice and do not go near it themselves nor do they allow others to step into it, are really wise. If they find some people some where, going astray, he should refer to them the incident of the people of Lut (عليه السلام) and warn them that perversion is a curse in all respects. In addition to curse, this malpractice results in innumerable diseases and health is ruined. The male organs are paralysed after some time. Shamelessness and meanness gets established into them and they live as good for nothing. The wrath of God descends on them. Their women either take to adultery or ruin their health.

PREVENTIONS IN ISLAM AGAINST HOMOSEXUALITY

The curse has been discussed in Qur'an at various places, in connectin with Hadrat Lut (عليه السلام) and his people. In addition, this curse has been fully spotlighted through the Prophet (صلى الله عليه وسلم). In Qur'an itself remedies have been suggested to stop this curse permanently. The commandment of God in connection with this unnatural act is :

وَالَّذٰنِ يَاْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا (النساء – ٣٠)

"And if any two persons amongst you indulge in this shameless act, torment them."

Safeguards in Al-Qur'an:

This is the only verse in which instruction has been provided that in case a man satisfies his sexual desire with another man, both would be severely punished. No other verse was revealed after it, as Arabs were free from this malady, and no further instructions were considered necessary. Although they had many other vices but they were devoid of this curse. However, as would be evident later the Propeht (صلى الله عليه وسلم) has thrown light on it in some detail, so that members of the Ummah, may not indulge in this curse, wherever they live.

Views of commentators:

Some commentators have the view that this verse is not for homosexuality. But for adultery, itself. The context of the verse suggests that this verse is for the cursed section which is indulged in homosexuality. Thanks God, investigations showed that this is not only my view, but some of the scholars of the old, also held the same view.

Qur'anic verses as viewed by SHAH WALI-ULLAH:

The great scholar of India Shah Wali-Ullah (رحمة الله عليه) writes:

"The translators say that commentators differ in this verse. One group has related it to adultery and considers it as withdrawn, but more valid view is that this verse has been revealed in regard to homosexuality. Reason for it is that 'wal-lazeena' is in the objective mood and 'Kum' in 'minkum' is a male gender pronoun and the verse regarding adultery with women has passed just before it."

And above all, Imam Malik has copied it in his Muatta in connection with homosexuality. This is a permanent reason in its place.

As viewed by Qazi Sanaullah Pani Pati:

Another scholar and commentator of India, Qazi Sanaullah of Panipat writes in connection with this verse.

والظاهر عندی ان المراد باللذان یاتیان الفاحشۃ
الرجال الذین عملوا عمل قوم لوط وهو قول
مجاهد وحینئذ لا اشکال -

"(الـذين ياتيـان) *Al-lazeena Yateyane-aa" means, Homosexuality that is man cohabits with a man and Mujahid admit it and after this connotation no confusion remains. (Tafseer Mazhari Matbooaa Qadeem P-549. V-2).*

It is hoped that the scholars would have no hestiation in accepting the verse quoted above, has been revealed in connection with this evil act.

Homosexuality and the duty of Government:

As has been proved, it may be considered that when Qur'an states this injunction in the imperative, what else could it mean, except that an Islamic government is duty bound to punish such people. Further, all believers should abstain from this illegal act completely.

This is the primary order, later, as you proceed, you will find that the Prophet (صلى الله عليه وسلم) said that such people should be killed so that earth is devoid of their filthy existence. Although the ruling of Imam Abu Hanifa, the punishment depends on the discretion of the ruling government or the Imam. They may either burn him (the homosexual) or kill him by throwing him down from a hill, or behead him or propose any other punishment.

والایذاء غیر مقدر فی الشرع فهو مفوض الی رای الامام کذا قال
ابوحنیفۃ یعزرهما علی حسب مایری (تفسیر مظهری مطبوعہ قدیم ۵۴۹/۲)

Tormenting has not been limited in the tenet (Shariah) but it has been left to the discretion of the ruler and the Imam of the time. As has been pointed by Imam Abu-Hanifa that both of them (the homosexual and his subject) should be suitably punished).

However, Imam Shafai (رحمة الله عليه) and Imam Yusuf (رحمة الله عليه) and Imam Muhammad (رحمة الله عليه) among the Hanafi, are convinced that the prescribed punishment for this evil-act would be the same as for adultery.

The curse of homosexuality-view of the Prophet (صلى الله عليه وسلم):

So far, we have studied only which has been proclaimed in Qur'an. It appears advisable that the version of the Prophet (صلى الله عليه وسلم) to the extent necessary may also be given.

Keeping in view the bulk of Hadith, it has to be concluded that the Prophet (صلى الله عليه وسلم) has adopted the most

convincing method possible to stop this un-natural vice. And he has not refrained from taking up, the best way of convincing about its vulgarity and indecency so that the Ummah could be protected against this big curse, and saved from the destruction of the punishment and wrath of God.

Apprehension of the Prophet (صلی اللہ علیہ وسلم):

Just ponder over the style of the Prophet (صلی اللہ علیہ وسلم) how touchingly he says:

ان اخوف ما اخاف على امتى عمل قوم لوط (جمع الفوائد ص ۲۸۹ ج ۲)

The most dreadful thing I am afraid of, about my Ummah is the act of the people of Lut.

The style indicates that this curse is so fatal that the Prophet is apprehensive of it, even on its imagination and is cautioning the Ummah lest the members of his Ummah fall a prey to this fatal malady, which is a very abhorrable and shocking to practice.

Shah Abdul Haq, Muhaddis Dehlivi (رحمۃ اللہ علیہ) writes regarding this tradition:

The act of homosexuality is extremely bad and indecent. Its prohibition is much stressed. I am afraid lest we should indulge in it and face wrath of God.

A strict guard on Homosexuality:

In fact Islam intends to guard the ways which lead to such thinking and plug all the holes this curse can peep through and ban all the channels through which it can possibly enter.

Homosexuality and infidelity:

It is known to all that a man is most free with his wife who apart from being his life partner is also a companion and a consular. So it was very likely that a man may derive pleasure from all her limbs and would have touched the other

passage also, under the satanic incitement, when none except the wife and the husband are present.

Being excessively free, with his wife a man can think of satisfying his sexual desire with her in the unnatural way, also when she is in her menses and he is under sexual excitement. Islam has set up a system of deterrence so that a Muslim may not indulge in this wrong notion and may not later on take to this ill practice to lad and other men or think of it. The Prophet (صلی اللہ علیہ وسلم) has said:

من اتى النساء فى اعجازهن فقد كفر (رواه الطبرانى ورواته ثقات رمفتاح الخطابة ص ۲۱۶)

"One who committed the unnatural act with women committed infidelity."

Homosexuality amounting to deny Prophets teachings:

Just think, what can be a greater danger for a Muslim. We think it is impossible that a believer, having faith in Prophet (صلی اللہ علیہ وسلم) should not feel concerned about this curse.

Similarly, the Prophet (صلی اللہ علیہ وسلم) said on another occasion:

من اتى حائضا او امرأة فى دبرها او كاهنا فقد كفر بما انزل على محمد (رواه الترمذى مشكوة ص ٦٥)

"A person who cohabited with a woman in her menses or committed with her the unnatural act or approached a fortuneteller, with belief in him he discarded all that has been revealed unto the Prophet (صلی اللہ علیہ وسلم)."

What explanation can be more emphatic than this. There is none who is not aware that infidelity, contradicts Islam. And it is being said by way of admonition that any Muslim who transgresses this limit and indulges in homo-sexuality,

would cross the domains of Islam and would step into the domains of infidelity and would discard the teachings brought by the last of the Prophets (صلی اللہ علیہ وسلم). It is not only our conjecture, but faith, that one having a shadow of freshness of faith, would be alarmed at the very suggestion of this satanic concept.

Prohibition of homosexual act with wife:

And it is for this very reason, that un-natural act with the wife is not approved by any one, except some perverted Shias. Rather, it is totally insensible according to all the theologians, put together. Imam Noovi (رحمۃ اللہ علیہ) has elaborated:

واتفق علماء الذین یعتد بہم علی تحریم وطی المرأۃ فی دبرها
حائضا کان اوطاهراً لاحادیث کثیرۃ مشهورۃ
(شرح مسلم نووی ص ۴۶۳ ج ۱)

All reliable scholars have a consensus of view that homosexuality is prohibited whether the woman is clean or filthy, with the monthly course. A number of traditions stand for the abhorrence oj this course.

And the intellectual have no doubts in its inadmissibility. It is rather certain, because a perverted man may fulfil his sexual desire to some extent, this way. But think, how could the sexual demands of the poor woman in this manner be fulfilled.

Homosexuality:

When it has been said committing of un-natural act with ones wife is like being caught in the precincts of infidelity, how could possibly the religion tolerate a man looking lustfully towards another man, as the latter is worse than the former, for the simple reason that man has not been created at all to serve as a sexual subject for another man.

Believers of homosexuality in the view of Jurists:

How correctly, Siraj Ahmad has viewed:

Cohabition of a man with a man is an extremely aboherrent performance and the worst act and no doubt its admissibility is the infidelity of the worst kind.

Allama Shami has also endorsed it and has elaborated:

قوله وكذا مستحل الدبر ای دبر الحلیلة اما دبر الغلام فالظاهر
عدم جریان الخلاف فی التكفیر اقول وسیاتی فی كتاب الاكراه
ان اللواطة اشد حرمة من الزنا لانه لم تبح بطریق ما
ولكون قبحها عقلیا ولذا لا تكون فی الجنة علی الصحیح (رد المحتار باب الحیض ص ۳۰۴ ج ۱)

"As one who considers cohabitation with his wife admissible during the monthly course, is labelled as infidel, so is labelled one who considers the un-natural act with his wife as permissible. As for one who considers homosexuality with a lad as valid, there is no difference of opinion in his infidelity. I say, that homosexuality is more disgusting than adultery, according to the 'Kitab-ul-Ikrah" (the book of adherence). Hence it can be admitted under no circumstances. And then it is un-reasonable also. And it is for this reason, that such a thing would not be in the paradise.

The wrath of God on homosexuals:

The Prophet (صلی اللہ علیہ وسلم) has said:

لا ینظر الله عزوجل الی رجل اتی رجلا وامرأۃ فی دبرها،
(رواہ الترمذی والنسائی -)

"God, the great, does not bless the person, who commits un-natural act with a woman or a lad."

Hadhrat Sheikh Abdul Haq Mohaddith Dehlvi (رحمۃ اللہ علیہ) while writing about this tradition has explained, as to why man has been mentioned in it before the woman. He writes:

"There is no doubt that homosexuality with men, is extreme in curse and evil, and hence it has been mentioned first, although both are prohibited."

In conclusion, the un-natural act whether done, with a woman or a man, is prohibited. It is more abhorrent when done with a man. So, when it has been described as infidelity with a woman, it can be estimated how sinfull it would be with a man and how much a man would be condemnable in the view of Islam.

Curse of God on homosexuals:

It is for this reason that the Prophet (صلی اللہ علیہ وسلم) once said:

"God curses seven type of people in his creation but in all cases only one curse was considered by him as sufficient except those interested in the act of the people of Lut. They have been cursed repeatedly". He has said:

ملعون من عمل عمل قوم لوط ، ملعون من عمل عمل قوم لوط ، ملعون من عمل عمل قوم لوط رواہ الطبرانی - الترغیب والترھیب للمنذری ص ۲۳۵ ج ۱

"Curse of God is on the one, who commits homosexuality, curse of God is on the one who commits homosexuality: cursed is the homosexual."

Think of the wrath of God, that He has expressed so emphatically on this cursed community. And this pervert community does deserve that the wrath of God should destroy it.

Abundance of homosexuality thwarts divine blessings:

It has been narrated by Hadhrat Jabir (رضی اللہ عنہ) that Sarwar Konain (صلی اللہ علیہ وسلم) said:

اذا کثرا للوطیۃ رفع اللہ عز وجل یدہ عن الخلق فلا یبالی فی ای واد ھلکوا-

رواہ الطبرانی ایضًا ص ۲۵۰

"When homosexuality is committed excessively God, takes away His helping hand from his creatures and does not take notice of the valley they are destroyed in."

It should be considered coolly, how far this evil act excites the displeasure of God and how His blessings are stopped due to it. And when the environments so tarnished, what would be the condition of the people collectively and individually, who remain addicted to this curse.

The displeasure of God and His wrath:

It has been narrated by Hadhrat Abu-Huraira (رضی اللہ عنہ) that the Prophet (صلی اللہ علیہ وسلم) said:

"There are four persons who are under the displeasure of God, when they get up in the morning and when the evening sets on them." The companions asked, 'Who are they." The Prophet gave their details and said: 'Among them is one who suffers from homosexuality and satisfies his sexual desire with a men."[1]

Order to slain the homo-sexuals:

Once the Prophet told the companions:

"Kill the man whom you find indulging in the act of the people of Lut-the one who does it and the one with whom it is done."

Study these traditions, over and over again, and think how far the vice of this curse stands in the view of the Prophet (صلی اللہ علیہ وسلم) and in how many ways he tries to stop the Ummah from being caught in this malady.

Homosexuality in the view of companions:

The companions (رضی اللہ عنهما) view this curse in the same light, as was stressed by the Prophet (صلی اللہ علیہ وسلم).

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[1] At Targhib-Tarheeb.

Homosexuals in the form of swines after death:

Hadhrat Abdullah bin Abbas (رضی اللہ عنہ) says:

ان اللوطی اذا مات من غیر توبۃ مسخ فی قبرہ خنزیراً (ایضاً)

"When a homosexual dies without repentance he is deshaped into a swine in his grave."

Think, how grave is the punishment of a homosexual. His deformation into swine is perhaps due to the reason, that, of all the beasts swine is the filthy one, to indulge in homosexuality. Hence the man who borrows this quality from swine becomes like it in shape. And this punishment by God, has likewise, been prescribed.

Prohibition of resemblance with females:

Islam has strictly forbidden, males to adopt any manners which could even slightly develop in them, such traits of conduct. such manners excite the parties to indulge into homosexuality. When a male adopts the form of a female, he many a time, is appreciated, by the lustful eye of a man and tension prevails till he satisfies his lust.

Effects of female posture:

The man who adopts female style in dress and manners, he naturally becomes effeminate. Instead of performing manly deeds, he adopts female habits.

He wants that people should praise his beauty, should appease him and express their love for him. So if such lads are teased, they do not take ill of it. He is rather happy on the praise of his beauty and manners, and starts improving his make up.

It is for these and some other reasons that the Prophet (صلی اللہ علیہ وسلم) has mentioned four persons, who live under the wrath of God, whole day. Among these persons the Prophet (صلی اللہ علیہ وسلم) also mentioned those who adopt the female posture and try to look like them.

Curse on resemblance with women:

Hadhrat Abdullah bin Abbas (رضی اللہ عنہ) states:

لعن رسول اللہ صلی اللہ علیہ وسلم المتشبھین من الرجال بالنساء

رواہ البخاری والترمذی وابوداؤد (الترغیب والترہیب ص ۳۹۳)

"The Prophet (صلی اللہ علیہ وسلم) has cursed the men, who adopt the similarity with women."

It has also been stated in another tradition:

لعن رسول اللہ صلی اللہ علیہ وسلم المخنثین من الرجال (ایضاً)

"The Prophet (صلی اللہ علیہ وسلم) has cursed the men who adopt feminine posture."

Men who adopt similarity with women (Eunuch) means, indulging in a fragile demeanour and adopting a female posture, walking in a delicate manner as against the robust march of the young and the brave. Similarly using female niceties in conversation or taking to performances not in conformity with manly habits.

The demerits of boyish style:

Presently there is no dearth of young men who are fond of having feminine qualities in them rather than manly characteristics. They wear bright dresses and powder their faces, and adopt an enticing way of talking. Would it then not be convenient to lead them astray in these tempting days' and would the exploiters not try to exploit them. For these and other reasons, Islam does not favour a man to develop the qualities of the weaker sex, instead of manly demeanour or adopting their style in any manner.

Stern warning:

Read carefully these words of the Prophet (صلی اللہ علیہ وسلم). He says:

لیس منا من تشبہ بالرجال من النساء ولا من تشبہ بالنساء من الرجال

رواہ احمد (ایضاً)

"Those women do not belong to us who adopt the manly form and those men are not from amongst us, who adopt the female posture."

The above and many other traditions like it, stress that neither men should adopt female postures nor should women take to male fashion, because both these forms are harmful for their conduct. In doing so one ends up in homosexuality and the other results to promote adultery. Boys, during a specific age period have great attraction towards their sex and are desirous of love and affection of their own sex. Truly speaking as said by scholars on sex, this is the age of going astray. Therefore it is the moral duty of the guardians of the boys, not to be unmindful of them at all at this age. They should keep them away from bad society, as they are kept away from the poison and the lion.

SEXUAL INCENTIVES AND ABSTINENCE THEREOF

As Islam does not allow men to adopt feministic style, it also prohibits those conditions which excite sexual feelings and drive them towards homosexuality.

Lying together of two intimates:

Quite often excessive freedom and frankness with boys lying and sleeping together induces indulgence into human weakness. Hence, the Prophet (صلی اللہ علیہ وسلم) has said:

لا یباشر الرجل الرجل ولا المرأة المرأة رواه احمد -

"Neither a man should meet the other man naked nor a woman should meet the other woman naked."

Similarly Abu Zubair (رضی اللہ عنہ) narrates:

زجر النبی صلی اللہ علیہ وسلم عن ذلک (مجمع الزوائد ص ۱۰۲/ ۸۲ج)

"I enquired of Hadhrat Jabir (رضی اللہ عنہ) about the man who lives freely and frankly with another man and does

not pay heed towards covering the coverable, he said, the Prophet (صلی اللہ علیہ وسلم) has strongly admonished it and sternly prohibited it."

In this tradition the Prophet has said about those people who freely and frankly lie and sleep together, without caring about the hidden parts that they both would be counted among the adulterers.

Sharing the same Quilt by two persons prohibited:

Hadhrat Samra bin Jandeb (رضی اللہ عنہا) says:

ان رسول اللہ صلی اللہ علیہ وسلم کان ینهی النساء ان یضطجع بعض مع بعض

والا و بینهن نقاب وان یضطجع الرجل مع صاحبه الا و بینهما ثوب رواه الطبرانی (ایضاً)

The Prophet did not allow two women to lie down together nude and similarly he asked men not to lie together under the same sheet."

Lying and sleeping together of two men or women in the same quilt is not safe. Hence it is necessary to avoid it. According to a tradition the Prophet (صلی اللہ علیہ وسلم) said:

لا ینظر الرجل الی عورة الرجل ولا المرأة الی عورة المرأة ولا یفضی الرجل الی

الرجل فی ثوب واحد رواه مسلم (مشکوٰة ص ۲۶۸)

"No man should look at the private parts of another man and no woman would look at the private parts of another woman. No man should lie with a man under the same sheet and no woman should be with another woman under the same sheet.

The coverable limbs:

The verdict is that from the navel to knee of a male is to be considered the coverable portion. Looking on this part of the male body by a male is prohibited and in the same way a woman has to avoid looking at this part of the female body.

However, only the husband can see this portion of his wife's body and the wife can see this part of her husband's body.

Results of mutual nakedness:

Firstly, this violation involves commitment of a prohibited act, and infringing the theological bounds, and secondly this part is by nature strangely erotic. A look at it excites sexual desire and evokes sexual urge, it is irrespective of the person, whosoever, he may be good or bad, the sensation is there. This is a natural instinct.

Shah Wali-ullah (رحمة الله عليه) writes:

اقول ذلك لان النظر الى العورة يهيج الشهوة

"I say the reason for it is that looking .at the private parts excites sexual urge."

He then points out its common result:

والنساء يتعاشقن فيما بينهن وكذالك الرجال فيما بينهم (حجة الله البالغة ص ٢٤١١٦)

"And women get into a passionate love for each other and similarly men start expressing their deep fondness for each other."

This subject should not be discussed further. We observe such incidents daily and their ill-effects are also not hidden. Hundreds of such incidents can be easily traced in the moral History of Europe.

Ills of lying together:

The ill effects of lying and sleeping under one sheet are obvious. This also excites sexual feelings. It increases mutual attachment. Many a time, this results in the development of homo-sexuality among the men and Lesbainism (Lawatat) among women. Hadhrat Shah Wali-ullah has also pointed out these evils.

Prohibition of lying together:

In view of similar traditions Imam Razi (رحمة الله عليه) writes:

لا يجوز للرجل مضاجعة الرجل وان كل واحد منهما فى جانب من الفراش (تفسير كبير)

'It is not permissible for man to lie with a man even if they are lying at far end of the bed.'

The scholars have also forbidden it and have detailed its evils. Truly speaking, this ruling is just in accordance with human psychology. Lying together of two persons, who are frank and free, would be detrimental.

Islamic injunction:

These are the rulings to control the adults. You will be surprised to know that Islam has framed instructions even for children before their puberty. The Prophet of Islam (صلى الله عليه وسلم) has said:

مروا اولادكم بالصلوٰة وهم ابناء سبع سنين واضربوهم عليها وهم ابناء عشر

وفرقوا بينهم فى المضاجع (رياض الصالحين للنووى ص ١٥٩)

"Command your children to offer their prayers when they attain the age of seven years, beat them for prayers when they are ten years old and separate their beds.

Beds to be separated at the age of ten:

Keep this order of the Prophet (صلى الله عليه وسلم) in view and think why did he say that children should be asked to offer their prayers at the age of seven and they should be admonished at the age of ten if they give up prayers and they should not be allowed to sleep on the bed of any one else. It is acceptable that separation of beds would have been for preservation of health but it also implies that at this age sexual and other human sensibilities start growing up, and they unknowingly start advancing towards sexual bearings.

So if full attention is not paid towards them at this stage they may later on, possibly indulge in immorality and fall easy prey to sexual diseases and to overcome from disease may become difficult.

Keeping in view this tradition, think for yourself, when a ten year old child should have his own bed, would it not be injurious to health and conduct when two grown ups sleep together in seclusion. Specially when it is known that at the later part of night sexual feelings are awakened and sexual excitement is increased.

The justification of separate beds in the view of Jurists:

Bear it in mind that no order of the Prophet (صلی اللہ علیہ وسلم) is without wisdom. So it would be totally unjust to ignore this order of the Prophet (صلی اللہ علیہ وسلم) in the case of boys and girls. It is for this reason that the theologians of the Ummah have paid full attention towards it. It is essential that when boys and girls reach the age of ten years, their beds should be separated. Hence the author of Dura-e-Mukhtar writes:

واذا بلغ الصبی والصبية عشر سنين يجب التفريق بينهما، بين اخيه
واخته وامه وابيه فی المضجع لقوله عليه السلام فرقوا بينهم فی المضجع وهم
ابناء عشر وفی النتف اذا بلغوا ستا وكذا فی المجتبی رالدر المختار علی
هامش رد المحتار ص ۳۳٦ ج ۵

'When boys or girls reach the age of ten, it becomes necessary that they should lie and sleep separately. This separation has to be between a boy and his brother, a boy and his sister, a boy and his mother, and a boy and his father because the Prophet (صلی اللہ علیہ وسلم) has instructed that their beds should be separated when they become ten years old. And it has been provided in Nataf, that beds should be separated when they become six years old.'

Do not lie with a child of ten year age:

Allama Shami elaborates this version:

قال فی الشرعة ويفرق بين الصبيان فی المضاجع إذا بلغوا عشر سنين
ويحول بين ذكور الصبيان والنسوان وبين الصبيان والرجال فان
ذلك داعية الی الفتنة ولو بعد حين رد المحتار ص ۳۳٦ ج ۵

'It has been mentioned in the book captioned "Shariat-ul'Islam," that the beds of the children should be separated when they attain the age of ten years. And separation should be made between boys and women, boys and men, because lying together is risky as the mischief may crop up even if it is a bit late.'

These versions should be read carefully to appreciate that how clearly have the religious scholars said that on reaching the age of six year (ten years definitely) as six years may be debatable a child should neither sleep with his brother, nor his sister, mother or father. His sleeping with any one of them is not right. The conclusion is that neither a boy and a girl would have their beds close nor the beds of two girls be close. Similarly none of them would sleep with any grown up man or woman. So much so, that their beds would be apart from the beds of their parents. This is not only a preferable disposition but an essential order. One who violates would be a grave sinner. This injunction is to prevent temptations.

The logic of separate beds:

The detailed views of the theologian, as to why this separation of bed is essential may also be seen.

فالمراد التفريق بينهما عند النوم خوفا من الوقوع فی المحذور فان الولد اذا بلغ عشرا
عقل الجماع ولا ديانة له تردده فربما وقع علی اخته او امه فان النوم وقت

راحة مهيج للشهوة وترفع فيه الثياب عن العورة من الفريقين
فيودى الى المحذور والى المضاجعة المحرمة -
(ايضاً)

'The separation means that at should be during the period of sleep. Because during this period indulgence in inadmissible conduct is feared. It is at the age of ten that a child becomes conscious of cohabitation and does not possess sense of just and unjust, to keep him back. So he may sometimes be involved with his sister and sometimes with his mother, because during sleep one is at rest and sex is on the rise. At this time clothes are scattered on both the sides. Hence the violation of an injunction leads to an act which is prohibited in religion.

Present day precautions:

Further on, Allama Shami says, Keeping in view the trend of his own time. "That these days specially, it is necessary to be more particular in this respect, as mischief and disorder is on the increase, day and night and the children of today are more advanced in this respect, than the grown up people, of the old." Specially the boys these days have started having a deeper concept of the mischief and the misconduct. Keeping away from the parents during sleep, also the children should not remain on the bed, on which their father and mother are engaged together. They may possibly get up and become aware of what is happening there.

Ills of lying with a stranger:

When a child is prohibited to sleep with his brother or father, after reaching the age of ten, how can he sleep with a women or man unknown to him. Although the theologians have not omitted even this detail, that sleeping with an

unknown person is inadmissible. This minor point has also been written clearly : They say :

وكذا لا يترك الصبى ينام مع رجل وامراة اجنبيين ولا سيما اذا كان
صبيحا فانه وان لم يحصل فى تلك النومة شئ فيتعلق به قلب
الرجل او المراة فتحصل الفتنة بعد حين (ايضاً)

"A lad should not be left alone to sleep with an unknown man or women. Specially when he is handsome. Although there may not be any hitch in it but generally man and woman adore such lads which later on may turn out into a mischief."

Shariah on the consequences:

To sum up this discussion, Allama Ibne Abidain, Shami (رحمة الله عليه) expresses his appreciation on the tenets of Shariah, which is based on far-sightedness and its consequent outcome. He spontaneously writes :

فلله در هذا الشرع الطاهر فقد حسم مادة الفساد
ومن لم يحتط فى الامور يقع فى المحذور وفى المثل
لا تسلم الجرة فى كل مرة (ايضاً)

"Such sacred religious theology is praiseworthy as it has uprooted this evil. Definitely people who do not pay due care get involved in the prohibited acts."

People who have been endowed by God, intellect and sensibility, shall have to accept and praise the wisdom of Islamic injunctions and its farsightedness.

Disobedience:

Those who violate the injunction in this matter, they should ponder, where do they find the justification of this evil-conduct. Specially now that we have advanced more or less, by hundred fifty years, after the days of Allama Shami

(رحمۃ اللہ علیہ) there has been no abatement in the vice since then. It is rather on the increase, and in such measure that no just person can deny it. The increase in cinemas, Novels and short stories, have totally demoralised our youth. On the other hand drifting away from religion is increasing and has reached its limit that others are astounded. Just think that how far it would be safe, in the present times, for two males, one a lad, and the other an older person, to live together freely alone except what the Lord wishes.

Views of Allama Ibne Taimia:

Allama Ibne Taimia writes, that a handsome lad in many aspects is like a woman and in them is included the sharing of bed with him. He says that this is such a vice, that it needs no clarification and justification. The prophet (صلی اللہ علیہ وسلم) has prohibited lying with a child of ten years of age. Further, it should undoubtedly be realized that meeting with them in privacy and seclusion is also prohibited (as a precaution).[1]

Diversity of circumstances among children:

The scholars on sex, write that men and women pass through different stages from childhood to old age. At one stage of life, man loves his own self and all of his limbs are dear to him. Thus he keeps himself decorated. He keeps on thinking that he is handsome. One who appreciates or praises his beauty and decorum at this age, is taken as his well wisher and benefactor. Then comes, a period, when he is attracted towards his own sex, a boy loves a boy and a girl loves a girl.

Need for vigilance at a particular age:

It is the duty of parents to keep a close watch on their children at this age. They should not be allowed to associate

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[1] Verdicts of Ibne-Taimia P-211, V.2.

themselves with immoral society. And in fact this is the age, when boys become a victim of bad society, and parents negligence get them into the curse of homosexuality. Think for yourself that the pleasure of the performer is understandable to some extent but that of a passive is unthinkable. The lads who become addict to this curse, at this age, and continue for some time, it becomes difficult for them to get rid of it later.

High school age and pitfalls:

The references given in previous chapter pertaining to France and America, clearly show, that homosexuality is most rampant among the High School students, because this is the most vulnerable age for it.[1]

If some one crosses this age safely, he escapes the pitfall to a large extent. During the period to follow one loves the opposite sex. They are attracted towards each other, a boy towards a girl and a girl towards a boy. If marriage takes place at this stage in time, the danger of commitment of adultery is also largely obviated, and hence the Islamic injunction–marriage should be held soon after puberty.

The Prophet of Islam (صلی اللہ علیہ وسلم) says :

قال رسول اللہ صلی اللہ علیہ وسلّم من ولد لہ ولد فلیحسن اسمہ وادبہ فاذا
بلغ فلیزوجہ فان بلغ ولم یزوجہ فاصاب اثما فانما اثمہ علی ابیہ (مشکوۃ ص۲۷۱)

"One who has a child, should give him a good name, and teach him good manners. He should marry him when he attains puberty. If he is not married after puberty, and some sin is committed by him, the curse of it, will be on the father."

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[1] It is meant to say that (sexual) feelings are excited at a certain age, irrespective of the place, may be they are High school students or pupils of a Darsgah (a place of religious education).

The age when man loves his body and his sex, needs a lot of care. If some one wishes to save himself or his progeny from the curse of this evil act, he should be watchful. Specially, when this vice is fast increasing, on the other hand, the fear of God and self respect have faded away.

Warning of a Psychologist:

It has rightly been written by a famous Psychologist Dr. Riaz Mohammad Askar, that :-

'We want to warn, here the parents, teachers, and guardians of the young ones, that the proper direction of the natural development of sexual desire is towards the opposite sex. If a natural course is not provided for fulfil-ment of this desire perversions and distortion would set in and the person would sometime or the other establish sexual relations with his own sex, a boy with a boy and a girl with a girl. Such a diversion towards the same sex takes place specially in the educational institutions. Hence those incharge of such institutions have to be cautious and careful in the disturbed system of growth.

Perpetual wrath:

The boys are fond of a curse like homosexuality and that too in passive position (which does not provide them any pleasure or sexual satisfaction) become so, due to dearth of love. Such rich boys get love from all when very young and so, according to the sex-experts, they develop a love for their bodies, and their sex and so they succumb to the affection of some mischievous persons easily. And as hinted above, if they remain addicted to this curse for some time continuously, they develop deadly germs in them as in the organs of their sexual persecutors, and these germs demand their satisfaction till the end of their lives. And many a time they are compelled to meet the demand of

these germs and even the best treatment is of no avail for them.

The proof in Shariah:

So far the entire discussion has been based on the findings of the scholars on sex, but on a deep investigation these elements existed in the writings of the Muslim Scholars, the statements of the Companions bears testimony and can not be denied on any pretext. The righteous Caliph Ali, has said :

من امکن من نفسه طائعا حتی ینکح القی الله علیه شهوة النساء وجعله شیطانا رجیما یوم القیمة

(کتاب الزواجر لابن حجر الہیتمی ص ۱۳۲ ج ۲)

"The man who gladly surrenders himself for being used as a sexual object is endowed by God the sexual desire of a woman and remains himself a discarded Satan till the doomsday."

Consequence of Homosexuality:

It is evident from the above statement of Hadrat Ali (رضی الله عنه) that one who willingly makes himself a sexual object and continues like it for some times. God put in him, by way of punishment, sexual desire of a woman, and as women are desirous of fulfilling their sexual urge by men, and which satisfies them, the same way such males, who have been subjected to sexual act willingly, are made to suffer its urge perpetually, which satisfies him, although rationally he loathes it. This is also borne out by the incidents that are narrated or written in the medical journals. A large number of such incidents have been reported in detail by "RISALA HAMDARD SEHAT DELHI."

When the object of sexual act perpetually desires to have such an ignoble thing, which by no means is of any pleasure rather painful, how can the other person, who naturally gets some pleasure out of it, give up this curse. This matter does not need further reasoning.

Homosexuals categorised as Impotents:

So we receive letters in the Darul Afta (the office which issues religious Injunctions) about people who instead of proper sex meeting indulge with their beautiful wives in this un-natural act forcibly, and insist on it which a woman is not prepared to allow willingly. The theologians have written that when one is so much accustomed to this evil act that he loses the capability of indulging in the natural cohabitation, he should be considered among impotent persons and should be treated likewise. For details see "Kitab-ul-Fiqah ala-al madehib ul-arbaa."

Rest assured that these deadly germs are attached permanently to such persons by way of punishment. May God keep all human beings under His protection against this curse.

Farsightedness of Jurists:

The theologians have a deep insight. They have kept in all such cases due consideration for children of particular age when he could be induced by anyone to serve his evil designs, either through greed or by force or on account of their tender age.

Who can deny the importance of Hajj (Pilgrimage to Mecca). But here also the theologians say that, in case a boy has no beard (due to tender age) the father can stop him from undertaking a journey for Hajj.

لوكان الابن صبيحاً للاب منعه حتى يلتحى (الدر المختار على هامش رد المختار ص۱۹۱ ج۲)

"If the lad is handsome the father has the right to stop him, till he grows a beard."

Beardless boys and Pilgrimage:

The objective is, that if a lad is handsome and wants to go for Hajj alone and the father thinks that during these mischievous times he may fall prey to a conspiracy, he has a right to stop him. At the same time, it becomes evident from

the theological details that it is the duty of the father to look after the beardless boy lest they should succumb to any evil society, even if this precautionary measure results in a loss to them.

Beardless boys and journey for Education:

Similarly, in the case of education, the boys are allowed to undertake journey for attaining education even against the will of their fathers, provided they have grown beards. Beardless boys are not permitted to go out, without permission, even if, it is meant for learning religion.

وله الخروج لطلب العلم الشرعى بلا اذن والديه لو يلتحيا وتمامه فى الدار-

(در مختار على هامش رد المختار ص۳۶۰ ج۵)

"If the beard has appeared, a boy can go out for learning religion, even without the permission of his father."

The author of "Durre Mukhtar" after quoting this excerpt has written that the remaining portion appears in the book 'Darr' from where this version has been copied. Tahtaavi quoted the following version, from the excerpt printed in Darr:

قال فيها وان كان امرد فلابيه ان يمنعه من الخروج (طحطاوى على الدر ص۲۰۳ ج۳)

"If the boy is still beardless, the father has a right to stop him from going out."

Responsibility of father and reason thereof:

So, here also, it is clearly mentioned that if a boy is not wearing a beard, the father has the right to stop him from going out and the duty of the son is to abide him and refrain from going out. Allama Shami clarifies, the significance of "Amard" here, and why this restriction has been imposed:

"The word 'Amard' in 'Darr", means a lad, who has not a full fledged beard, because if it is just the beginning of the beard it will not be safe from the ambit of temptation. There are some mischievous persons who prefer partial bearded boys to beardless lads."

Need for caution in the view of Jurists:

You notice the extra-ordinary caution the theologians are exercising in the case of beardless lads, under the apprehension that in case a boy has not grown beard, the mischievous people, the plunderers of morality, may try to tempt them. It is often observed that some people appear to be innocent and gentle, but internally they are so filthy that whenever they look at others children they look at them lustfully. The era we live in is specially, replete with such characters. Such people are available in all the societies. Even the scholars and respected ones do not have clean hands.

It can be clearly said here that a large number of such plunderers are presently found in the Schools, Colleges, Universities and Religious Institutions. Their appearance seems to be very neat and tidy, but if they are deep down full of deceit, ill mannered and ill intentions with exceptions here and there. We want to stress that good people are not in dearth among staff and students. Those who intend to send their children away to a distant School, College, University, or Madrassa, it is their duty not to ignore this aspect.

Consequences of disregarding precautions:

Those people who do not pay attention to these details, may be sure that they are committing injustice towards themselves and their progeny. The result is, that

such cases are on an increase, and educational institutions are getting defamation.

Whatever has been said above, the motive behind it is that the parents and guardians should be cautions and watchful in bringing up their boys of tender age. The boys also should refrain themselves from the ills of the society.

As the children and their guardians are duty bound to be watchful in bringing up and imparting education, those members of the society who feel responsibility and love to act for self respect and religious injunctions, are also duty bound in this regard. They have to keep in view all the precautionary measures administered by Islam as Beacon-lights

STARING AT THE LADS PROHIBITED

It is certain that sexual instinct has been reposed in human nature. And one is naturally attracted towards all the means available to satisfy his sexual urge legally or illegally. It is a different proposition that men do not avail all the situations and do not consider all of them feasible. It may be due to religious sentiment or the dictates of decency or common sense.

It is our duty to avoid all such situations and temptations where one is likely to go astray. We should be grateful that Islam has pointed out them all and has, side by side, instructed to refrain from them all such seductions which invite towards sin and tend to seduce a person.

Control over Ogling:

Of the means of seduction, an important one is wayward gazing. It is a great weakness in man if he cannot control his eyes: although guidance has been provided in this connection: God says :

قُلْ لِلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذٰلِكَ أَزْكٰى
لَهُمْ إِنَّ اللّٰهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ (نور ع ۴)

"Tell the Muslim males to keep their eyes low and guard their sexual organs. This is a thing of tidiness for them. Surely, God is fully aware of what people do."

The 'explanatory translation' of Hadrat Thanvi (رحمة الله عليه) in this connection goes as below :

"Tell the Muslim males that they should keep their eyes low, that is, they should not at all see the organ, they are not permitted to see. And that which they are allowed to see should not be so seen with lust. They should guard their sexual organs, they should not be misused. (adultery and homosexuality) This (piety) is misused. (adultery and homosexuality) This (piety) is better for them. To violate the instructions would deserve punishment.[1]

The style of Qur'an itself indicates that eyes (purity of view) and chastity are closely related. A control on eyes is a safeguard for chastity to a great extent. Their wayward use would damage the pearl of chastity. A free and lustful use of eyes causes adultery. It also ends up in homosexuality.

Ogling and Hadith:

Traditions contain details in this connection, which have already been given in our book "Nizam-e-Iffat and Ismat".[2] It is not advisable to repeat it here, but all that is related with homosexuality would be tackled in detail.

As the blessed Prophet (صلى الله عليه وسلم) has ordained men not to see the women, similarly he has instructed in the case of 'lads' that they should not be gazed intentionally. Hadrat Abu-Huraira (رضى الله عنه) says: The Prophet (صلى الله عليه وسلم) has told:

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1 Bayan-ul-Qur'an P-15/88 12.

2 A number of editions of this book have been published by Dar-ul-Ishaat, Karachi .

نهى رسول الله صلى الله عليه وسلم ان يحد النظر الى الغلام الامرد
(روضة المحبين لابن القيم ص۱۱۵)

"not to stare at the lads lustfully."

Harms of ogling:

It may be remembered that a lad is not a woman. But since he can be a source of mischief, the Prophet (صلى الله عليه وسلم) has not allowed a lustful look at him. He has rather banned it. In fact a person is enticed through gazing , it is through eyes that the beauty and glamour of a person, his demeanours and his smile touches the heart. His attraction excites him even in his imagination. Man remains a man. He can never be an angel and the Satan is always chasing him and tries to lead him astray at an opportune time. Generally the beardless boys are at the prime of attraction. At this age they have a peculiar type of simplicity in them. Many a time it is morally fatal to get involved with handsome boys.

Precautions in the time of Prophet (صلى الله عليه وسلم).

Hafiz Ibne Qayyum and Ibne Taimia have narrated a Mursal Hadith, that once a delegation from the tribe of Qais, presented themselves before him (the Prophet-SA) among them was a beardless handsome lad also. The Prophet asked the people to sit before him as usual, but this lad was not allowed to sit infront of him. He was accommodated at his back. And the Prophet (صلى الله عليه وسلم) said:

"The sin is in the freedom of sight."

The same tradition, with a change in the last sentence, has been reported by Allama Tahir Patni, in his book "Tazkara-tul-modu-aat."

The Hadith is baseless. Zarkashi said that it is Munker (refuted) in which the reporters (Rawait) are weak and

unknown and it has no connection. He has argued, on its fallacy, with the help of the tradition, in which the Prophet (صلی اللہ علیہ وسلم) has said,

"I see you even from my back."

Admonition and insight:

Allama Taimia, writes after recording it :

هذا وهو رسول الله صلی الله علیہ وسلم وهو مزوج بتسع نسوة والوفد قوم
صالحون ولم تكن الفاحشة من في العرب (فتاوی ابن تیمیہ ص ۲۱ ج ۲)

"Think, that it is the treatment of the Prophet, (صلی اللہ علیہ وسلم) who had in his marriage-bonds, Azwaj-e-Mutaharat (the sacred wives) and all the men included in the delegation were decent people and there was no trace of this shameless mischief, in Arab, at that time."

If there is the sligheist truth in this tradition as is apparent from the quotation of Ibne Taimia (رحمۃ اللہ علیہ) we should think about caution that was exercised by the Prophet (صلی اللہ علیہ وسلم) in this regard. And surely this caution was to warn the Ummah in the matter, otherwise the Prophet (صلی اللہ علیہ وسلم) obviously did not need all this care, because he could see through his back also, as indicated by the tradition narrated above.

Precautions in the days of Companions:

The Companions acted totally upon this caution and did not tolerate any violation. It is said about Hadrat Omer Farooq (رضی اللہ عنہ) that once a person who kept the company of beardless lads came to see him, he refused to meet him. He refused to sit with him.

Intrigues of Satan:

Hadrat Abdullah bin Abbas says, "Satan is very clever. He does not advise any one to plunge into vice immediately (as he realises that people would not be entrapped that way) so he moves step by step. First he incites them on gazing, saying that it is harmless. When a man agrees to it, he infuses himself into the heart and tries to create lust for the boy. When he succeeds, he excites the person to commit immoral act. His words are :

للشيطان من الرجل ثلاثة منازل فی نظره وقلبه وذكره

(المدخل لابن الحاج ص ۲۴۴ ج ۲)

"The Satan attacks a man in three ways. Firstly through his eyes, then through his heart and then through the private parts."

Helplessness due to ogling:

The matter of beardless lads, goes this way. If someone does not control his sight, he is caught in this curse sooner or later. In the beginning he neither thinks of it nor does he feel so. But the urge of his sexual desire, compells him to go ahead.

Prohibitions by Jurists, Narrators and Scholars of Ummah:

From the time of Companions till today, theologians narrators of Hadith scholars have emphasised that we should not gaze at beardless boys purposely and should be more cautions when sexual urge is getting an upward trend.

Beardless boys barred from leading prayers and reasons thereof:

The theologians have exercised caution on it, to the extent, that they have treated the leading of prayers by a lad, as undesirable. It means that a beardless lad who is not

major, should not be asked to lead the prayers. The reason for it, has been spelled out that it is a source of immorality avoidance of which is necessary. Hadrat Saeed bin-al-Musayyib (رحمة الله عليه) has said:

اذا رأيتم الرجل يحد النظر الى الغلام الامرد فاتهموه (روضة المحبين ص ١١٥)

"When you see a man staring at beardless lad, consider him blame-worthy."

Repeated glancing at boys an indication of interest:

Only such people stare at the lads (beardless boys) who are guilty at hearts, or who have a soft heart for them. Allama Ibne Taimia has rightly written in this connection that one who repeatedly stare towards the beardless boys or keeps on looking at them continuously and says that his seeing is without lust, be sure that he is a liar. Allama Taimia continues:

ومن كرر النظر الى الامرد ونحوه اوادامه فقال انى لا انظر شهوة كذب فى ذلك فانه اذا لم يكن معه داع يحتاج معه الى النظر لم يكن النظر الا بما يحصل فى القلب من اللذة بذلك (فتاوى ابن تيميه ص ٥٢ ج ١)

"One who repeatedly looks towards a lad or a boy and claims that he does not do out of lust, he is a liar. Because had he not possessed a tendency which compells him to look over and over again towards a lad, he would not have done so. A perpetual gazing is in fact due to the pleasure his heart gets.

This detail shows that whatever was stated by Hadrat Saeed Bin Mussayeb was correct.

Glancing at the boys, in the view of Followers of Companions:

Hadrat Baqiya Bin Walid (رضى الله عنه) says :

بعض التابعين كانوا يكرهون ان يحدق الرجل النظر الى الغلام الامرد الجميل الوجه (المدخل ص ٢٢ ج ٣)

Some of the followers of the Companions, considered it very bad, to look attentively towards the faces of handsome and attractive lads. They deplored such a conduct."

Lads, whether handsome or not, are seductive at a certain age. So, we should not labour under the pretence who is handsome or ugly. It is different that some of the lads are more handsome and attractive.

Beardless boys not to sit in front:

There was a Companion of Yahya Bin Moeen (رحمة الله عليه) named Mohammad Bin Hasan. It is said about him, that he did not raise his eyes towards heaven for forty years. He acted on the Qur'ani injunction "Ghuz Basar" (Keep the eyes down). Once a lad came to him and intended to sit by his side, he stopped him and accommodated him at his back. He did this so that he may not catch his sight. It was quite correct he considered it against his (piety) Taqva which is in accordance with the conduct of the Prophet (صلى الله عليه وسلم). Such lads should be allowed to sit at the back only as has been mentioned above. This has been the practice of scholars and mashayakh all through. The people in the earlier generations, took great care in this respect. They never acted carelessly in this regard which is quite reasonable.

Shafaii scholars concept about looking at lads:

Imam Noovi (رحمة الله عليه) who is the commentator of Muslim" and a well-known and meritorious Mohaddis (scholar of traditions) writes :

"It is prohibited to look towards a handsome lad whether or not this is likely to cause temptation. In both the situations this is right approach of religious scholars. Imam Shafaii and his expert Companions have elaborated it."

Beardless boys are enticing:

Explaining the reason for the above conduct further, he says:

وذلك لانه فی معنی المرأة فانه يشتهی وصورته فی الجمال كصورة المرأة بل ربما كان
كثير منهم احسن صورة من كثير من النساء بل هم بالتحريم اولی لما يتمكن
فی حقهم من طرق الشر مالا يتمكن من مثله فی حق المرأة - (ايضاً)

"The reason for this prohibition is that these lads have to be treated like women because they are attractive. In beauty, the face of a lad is like the face of a woman. Many a time, some lads are excessively beautiful as compared to woman. For this reason, it is more sternly prohibited to look towards them. Moreover women cannot be approached easily as against handsome lads for the evil act."

Imam Sahafaii and other learned Shafaiis, do not consider it right to look towards the beardless lads whether it enticed mischief or not. They consider it essential to be at their guard in both the cases. Reasons are apt to logic and now it is not so difficult to understand.

The cult of Hanafees and the people:

Mulla Ali Qari (رحمۃ اللہ علیہ), after quoting the above views of Imam Noovi (رحمۃ اللہ علیہ) describes the practice of the people and Hanafees says :

ومذهبنا ومذهب الجمهور انه انما يحرم النظر اذا كان علی وجه
الشهوة والذی ذكره انما هو من باب الاحتياط فی الدين فانه
من رعی حول الحمی يوشك ان يقع فيه (ايضاً)

"We the Ahnaf have the religion that looking towards the beardless lads with lust is prohibited. The circumstantial inadmissibility as declared by Imam Noori, is precautionary in religion. Because one who grazes his cattle in a pasture is bound to trespass."

Dictates of caution:

Mulla Qari (رحمۃ اللہ علیہ) has rightly said, "The view of Imam Noori (رحمۃ اللہ علیہ) is based on the precautions in religion.

The concept of keeping cattle round the pasture for feeding, and wishing that the cattle should not eat from it is impracticable. At present the proposition of Imam Noori as described by him is practicable. The present society is devoid of good conduct. The people of strong will-power and noble character are rarely found in the world now.

Types of Perverts:

As mentioned by the religious scholars and the followers of the Companions, the sexy people fall under different categories. There is a section which only gazes at the young and beardless lads for their satisfaction.

قال بعض التابعين اللوطية علی ثلثة اصناف، صنف تنظرون وصنف يصافحون
وصنف يعملون ذلك العمل (المدخل ص۲۲ ج۲)

Some of the followers of the Companions say that people having evil taste, can be divided into three groups: Firstly, those who only look at them and secondly those who are fond of shaking their hands

with them. In the third category are those cursed people who are accustomed to homosexuality.

Elaboration by Allama Shami:

Allama Shami has exaetly repeated the same version. His opinion on this issue is as under :

وفيه اشارة الى انه لو علم منه الشهوة او ظن او شك حرم النظر

(رد المحتار ص۳۲۱ ج-۵)

"It has been pointed out in this context, that whether on-looker is sure or in doubt or has wishful thinking about his lust, it is not permissible to gaze at them.

In any case keeping in view the times and environment in which we live one can himself decide, how good or bad, it is to look at the lads. At present the majority talk about beardless lads and generally they are looked at with lust. There is no doubt of it being inadmissible. In case the prevailing condition in not so and no undue interest is taken in lads and it is found that the gazing is not sensual, it is proper, otherwise it is not valid.

A misunderstanding and its remedy:

Some people are under the misunderstanding that homosexuality is definitely prohibited, but it is not bad to look at the lads and to derive pleasure out of it. They should read the elaboration of Allama Shami (رحمة الله عليه) and then decide about it.

قال ابن القطان اجمعوا على انه يحرم النظر الى غير الملتحي بقصد التلذذ وتمتع البصر بمحاسنه واجمعوا على جوازه بغير قصد اللذة والناظر مع ذلك آمن الفتنة -

(رد المحتار ص۲۸۵ ج-۱)

Ibnul Qatan says : "The religious scholars agree that to look at a beardless lad is prohibited whether it is for pleasure or simply for appreciation of beauty. However if none of the above factors is present and

there is no chance of mischief, all agree to its admissibility."

Deriving pleasure from the charm of boys:

The practice of the people who derive pleasure from the beauty of the lads and look at them only for this purpose is considered by all as inadmissible. However if looking at them, is needed for some pretext without any intention or any chance of temptation, it is not objectionable. Hafiz Ibne Taimia has written :

ولا يجوز النظر اليه على هذا الوجه باتفاق الناس وانما ينظر اليه لحاجة بلا ريبة كما ينظر الى المرأة للحاجة

(فتاوى ابن تيميه ص۲۱۱ ج۲۰)

"So, looking at the lads is considered inadmissible by all. However, if there be any need or purpose we can look at this the same way as we look at women if needed."

Glancing only when necessary:

"It is also observed that looking at them without any purpose is not permissible as is the case with women. However there is no objection if we look at some one inadvertently or for some purpose or beauty of some one strikes us naturally, as one usually compares in imagination the faces of the people, as to which one is handsome and which one is ugly. Allama Shami writes himself :

اقول حاصله ان مجرد النظر واستحسانه لذلك الوجه الجميل وتفضيله على الوجه القبيح كاستحسان المتاع الجزيل لا باس به فانه لا يخلو الطبع الانساني (رد المحتار ص۳۲۱ ج-۵)

"I say that the ultimate position is that simply seeing a lad and appreciating his beauty and grace and preferring him over the ugly ones, like appreciating any precious item, does not involve any thing objectionable. It seems that the human nature has been made like it."

After a complete explanation of the basic problem, it should fully be understood that piety, and caution demand that one should not look at such lads un-necessarily. Because it is not wise to involve one- self in any temptation without any purpose. Specially in a place having a bad environment as none can escape a bad name, in that case.

Definition of sexual excitement:

It is appropriate here to explain what is meant by 'looking with lust'. Some theologians consider inner urge, as sexual excitement, cherishing a sensual thought and increased sensual growth of organ is termed as lust. Allama Shami has quoted the word of Sh. Abdul Ghani in this connection and so far as we know he has come out with a very comprehensive definition. He writes :

بيان الشهوة التي هي مناط الحرمة ان يتحرك قلب الانسان ويميل بطبعه الى اللذة و ربما انتشرت آلته ان كثر ذلك الميلان - وعدم الشهوة ان لا يتحرك قلبه الى شي من ذلك بمنزلة من نظر ابنه الصبيح الوجه وابنته الحسناء

(رد المحتار ص ٢٨٥ ج ١)

"The sexual excitement which is the basis of prohibition, is that, in which one's heart is (sexually) activated and is turned towards attainment of pleasure. And when this desire increases, the sexual organ, is generally, sizeably apparent. Lack of sexual excitement means that heart is not attracted towards any of the above things. It is like the case of a man looking at his beautiful daughter or son without the generation of any of the above movements".

The practice of Ancestors:

The practice of our forefathers has been, that they always avoided the situation of blame and sin. They never

involved themselves in the vicious circle of justifications. The incident of Hadrat Abu Haneefa, that he always accommodated Imam Mohammad at his back till he grew beard, is well known, although he was among his intelligent disciples.[1]

This was the observance of Sunnah by our ancestors and their extreme piety and cleanliness. It was for this reason that those days were free from vulgarities. Now the mischief is spreading, the disregard of caution and Sunnah, by our accomplished and learned people is both surprising and daring. Hafiz Ibne Qayyam writes, the situation which is likely to be infested with temptations has surely to be avoided.

Such as focussing the sight towards handsome and young lads, unbridled and unchecked, is deadly poisonous and a fatal malady.

Seeing a lad and touching him,staying in seclusion:

Ibne Hajar Haithmi writes:

اعد هذه الثلاثة اى النظر واللمس والخلوة من الكبائر لان الفتنة بالمرد اقرب واقبح ويؤيده ما ياتى من عد الزنا واللواطة كبيرتين مختلفتين فكذا مقدماتهما -

(كتاب الزواجر ص ٢٢٠ ج ٣)

"I consider looking at a lad, touching him and meeting him in seclusion, as a major sin. There is a cursed temptation in the young lads. This is also borne by the fact that homosexuality and adultery are major sins. Hence their preliminaries will also be treated likewise"

He has emphasised that even to look at the lads and women with lust, is commitment of adultery.

To look at women and lads with lust is an adultery, as The Prophet (صلى الله عليه وسلم), has said that Lusty look is adultery of eyes.

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[1] Reddul Mahtar P-321/V 5.

Flirting glance at a lad:

Hafiz Ibne Taimia writes in this connection to look at the face of a lad, lustfully, is as bad as looking at the prohibited or private organs. Imam Ghazzali writes:

فاذاً آفة النظر الى الاحداث عظيمة وعاقبته وخيمة (اتحاف السادة المتقين ص۲۳ ج۶)

"Looking at the young lads is a big temptation, the result of which is dangerous and fatal".

Meditation:

To be precise the reliable scholars right from the period of Prophet-hood and of later years, the statements of all of them are before you, who give their views about looking at the lads casually or with lust. They also describe their attitude and also the Injunctions of theology, detailing the anticipated dangers and the duty of the Muslims on such occasions.

In the light of all the above details, it would come home to you, that Islam ordains all that has been said, and surely it is so. There is no reason that our full attention should not be paid towards its practical adoption and why all efforts should not be taken in rearing an iron wall against the prohibitions.

Foresight of Jurists:

It should not be the practice of any wise man to joepardise the eternal life of the Hereafter, for the fun of the short worldly existence.

The scholars have even written that in case one feels pleasure in having a hair crop from a lad, he should refrain from it. Allama Shami writes:

قال شيخنا ويستفاد منه كراهة الحلاق الامرد اذا وجد المحلوق راسه من اللذة

(رد المختار ص۲۰۵ ج۱ باب الحيض)

'Our master has said', "It is profitable to discard a lad hair-cutter, with whose hair-cutting one feels pleasure."

INTIMACY AND SECLUSION WITH LADS PROHIBITED

Islam does not permit a casual look on the beardless boys, how can it tolerate proximity and free mixing with them: This proximity and free mixing is all the more deadly-poisonous. It excites the sexual passion of the weak in the environment of homosexuality.

Handsome lads in the category of women:

It has been reported from 'Multafat' in the Fataw-e-Alamgiri (The verdicts of Alamgir) that if a lad is captivating, he is to be treated like a woman.

قال فى الهندية والغلام اذا بلغ مبلغ الرجال ولم يكن صبيحا فحكمه حكم الرجال

وان كان صبيحا فحكمه حكم النساء وهو عورة من قرنه إلى قدمه

(طحطاوى ص۱۸۳ ج۴)

"If a lad reaches the age of manhood and he is not handsome, he would be treated like a man and if he is good looking he will be counted among women. He, in such a case, is coverable from head to foot and to look at him is not admissible."

Handsome and good looking beardless boys often prove to be dangerous. They make a man slip from his place, specially when they are frank and voluptuous. So, it is cruel to both the lad and the man, to make them Companions. And you have just read that the Prophet (صلى الله عليه وسلم) did not allow such beardless lads to sit before him, they were accommodated at his back.

Risks in the company of lads :

Imam Ghazzali, has written in "Ahya-ul-Uloom" and Ibne Al-Jab in his "Al-Mudakhil" with reference of Followers of the Companions (Taba-een).

قال بعض التابعين ما اخاف على الشاب الناسك فى عبادته من سبع ضارٍ كخوفى

عليه من الغلام الامرد يقعد اليه - (المدخل ص۳۲۴ ج۲)

Some from the Followers have said they are not scared as much to worship with a young worshipper as they are scared of a ferocious beast, as they are from a lad who might be sitting in their company.

Consensus of scholars:

It may be appreciated, how fearful and dangerous, was the company of these lads, in view of our forefathers and how sternly they used to avoid it. Allama Ibnul Qayyam has reported, that Ibrahim Nakhee, Sufian Suri and other righteous ancestors, warned against sitting in the company of lads or allow them in their society. They used to say : "They are mischief.[1]

They have also written:

قال النخعی مجالستهم فتنه وانما هم بمنزلة النساء (روضة المحبين ص١١٥)

'Imam Nakhee says,' "the company of these lads is tempting and they are treated as women."

Sufian Suri's view about interest in lads:

Hadrat Sufian Suri, says, "If you see a man playing with the toes of a lad and deriving pleasure out of it, be sure that he is a homosexual, and he is trying to lure him. So, beware of such a cursed person.

Hasan bin Zukwan stated:

لا تجالسوا ابناء الاغنياء فان لهم صورا كصور النساء وهم اشد فتنه من العذارى (المدخل ص٢٧٤ ج٢)

"Do not adopt the company of rich lads, because their faces are womanish and they prove to be more disastrous than maidens."

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[1] Al-Muddakhil P-274/V-2

Abstinence from rich boys:

The finding of Hasan bin Zukwan is not wrong. It is rather 100% correct as compared to present times. The boys of rich and moneyed people are usually charming, facially as well as by clothings. Their conversation is also enticing. The appeal and softness they possess in all their demeanour is not found in the children of a poor man, even if he is good looking. It does not mean that they are not in this category at all, they are, but in a small number. It is necessary to be watchful against both of them.

Precaution of Imam Ahmed bin Hambal (رحمة الله عليه):

Imam Ahmed bin Hambal exercised such a caution in this respect that once a person came to visit him with his handsome son. The Imam told him, after seeing the lad, never to come to him again with him. The people said, "Hadrat, he is his son" He replied, "It is true, I am also behaving in the same way as my elders practiced."[1]

This is the practice of a highly placed scholar of Hadith (Mohaddith), whose piety is exemplary. Think, what should be our conduct during these enticing times and how cautious we should be.

Words of Ibne-Hajar:

Hafiz Ibne-Hajar Asqalani has said, "caution should be practiced in moving with the boys of rich families. They, on account of their looks and clothes, are entirely a source of enticement. They sometime prove more enticing than a woman and a man often loses control over his senses.[2]

Presence of Satan with beardless boys:

Hafiz Ibne Hajar (رحمة الله عليه) has recorded an incident of Sufian Suri (رحمة الله عليه) that one day he entered a bathe-room to bathe. By

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[1] Al-Mndkhal, p-274/V-2 12

[2] Miftahul Khitaba, p-110,12.

chance at the same time a lad also arrived there for bath. As soon as he saw him, he exclaimed, "Drive him away from here, and drive him at once (spelling the reason, that).

فانی اری مع امراة شیطانا ومع کل صبی بضعة عشر شیطاناً (مفتاح الخطابة ص۲۱۷)

"I consider that there is one Satan with a woman, but I see ten of them with young lads."

Avoidance of scandalous situation:

This was the practice of our fore-fathers. They never allowed any relaxation in this regard. One incident of Imam Hambal, you have already read. Another similar incident has also been recorded. A person came to him with a lad. On seeing him, he enquired, who is he. The person said, "He is the son of my sister." He advised, "Behold! brother, do not move with him in future in the market, lest one should get an opportunity to be suspicious about you."[1]

This has been the practice of the elders of the Ummah, who were accomplished in learning, conduct, piety, and tidiness. In these incidents there is a lesson for those learned, pious and accomplished persons of our times, who offer special position to the lads in their company and stay with them in seclusion. We do not mean to suggest that they have ill intentions but we want to warn them that these are the days full of enticement and temptation. It is better to keep away from them. If nothing happens, well and good else an opponent can easily label a blame. The Prophet (صلی اللہ علیہ وسلم) has said:

اتقوا مواضع التهم

"Avoid the situations of blame."

Advice of Imam Aazam for Imam Yusuf:

The will that Imam Aazam left for his dear pupil Imam Abu Yusuf (رحمۃ اللہ علیہ), included alongwith other things, a stress on

[1] Miftahul-Khitaba P. 217-12

not conversing with young lads as they were enticing.

ولا تکلم المراهقین فانهم فتنة ولا باس ان تکلم الاطفال وتمسح رؤسهم

(الاشباہ والنظائر ص۲۵۱)

"Do not converse with the beardless lads, they are alluring. However there is no objection either in talking to small children or patting on their heads by way of patronage."

Precaution of Imam Malik (رحمۃ اللہ علیہ):

It has been reported about Imam Malik, that he had banned the entry of lads, to his sermons and to his school. So no beardless lad could go there.

Hisham who was young and beardless was desirous of getting benefit from his place of learning. Finding no solution, he hid himself in the crowd of the audience secretly. Thus he listened sixteen traditions. When Imam Malik came to know of it, he lashed Hisham sixteen times, in penalty for violating the discipline of the sermon.

The incident of Bashar Haafi:

The incident of Bashar Haafi has been recorded by Allama Ibne Taimia (رحمۃ اللہ علیہ) that once a beautiful slave-girl came to him and she enquired about a problem. He replied to her. But when a beardless lad came to ask a question, he lowered his neck. When the lad asked the question again, he closed his eyes.

Some one enquired from Bashar Haafi, "you answered the slave-girl but did not talk with the lad. why is to so! He answered, "I was scared of his inside Satan."[1]

Punishment for gazing at lads:

Ibne-Taimia has reported, a weak Hadith, with the reference of Ibnul Jauzi:

[1] Muftahul-Khitaba P. 217-12

من نظر الی غلام الامرد بریبة حبسه الله فی النار اربعین عاما

(تفسیر النور ص۵۹)

"One who would gaze at a lad impatiently, God will burn him in the fire of Hell for forty years."

Another 'munkor' has been reported with the reference of 'Khateeb' narrator of which is un-reliable:

لا تجالسوا ابناء الملوك فان الانفس تشتاق الیهم ما لا تشتاق

الجواری (ایضاً)

"Do not take up the company of the princes, as the "Sexual self" is more attracted towards them than the girls."

Admonition on seclusion with lads:

Ibne Hajar Haitimi writes, be in seclusion with a beautiful young lad is a grave sin, and it is for this reason, that 'the righteous people have strictly avoided meeting, conversing and moving with the lads.'

It is not right to allow them to sit with one-self. It is also not right to stay with them in seclusion. It is rather banned. The Prophet (صلی الله علیه وسلم) has said:

بالغ الصالحون فی الاعراض عن المرد وعن النظر الیهم وعن مخالطتهم

ومجالستهم (کتاب الزواجر ص۲ ج۲)

"None of you should meet an unknown woman in seclusion, because among such two persons, the third one to come is Satan, which increases unlimited danger."

Night not to be spent with a lad, in a cell or shop:

In view of this and other similar Traditions, the scholars and theologians have written that seclusion with beardless lads is prohibited, because it presents a tempting situation. It is more tempting as many lads are more beautiful than the women.

Further the invitation here, and the sexual facility available is more as compared to women. Ibne Hajar Hateemi writes:

قال بعض التابعین لا یتبیت رجل مع امرد فی مکان واحد (زواجر ص۴ ج۲)

'Some Followers of the Companions say that none should spend a night with a lad'

The night is meant for comfort and its solitude excites sexual urge more than usual. Spending a night with unknown lad, where none else is present, is too dangerous and utterly against any precautions. Although all men are not of this type and all of them do not cherish fondness for the lads.

Sanctity of seclusion and its justification:

However, the scholars have exercised caution and have declared seclusion with a lad as inadmissible.

وحرم کثیر من العلماء الخلوة بالامرد فی نحو بیت او دکان قیاساً علی المرأة لان

النبی صلی الله علیه وسلم قال ما خلا رجل بامرأة الا کان ثالثهما الشیطان (الزواجر ص۴ ج۲)

Numerous scholars have declared seclusion with lads as inadmissible, whether it is in a room or a shop. This has been done, in consideration of the words of the Prophet (صلی الله علیه وسلم) about women, "No man stays in seclusion with a woman, that a third one, 'the Satan' intrudes."

Think for yourself, this very aspect will appear to be more applicable in the case of a lad.

If a man who is young and stays with the lad in seclusion with frankness on the increase and none of them consider seclusion, improper, it is likely that Satan may mislead one or the other, specially when he (the Satan) is perpetually after the man looking for an occasion to misguide and spoil him. If there are other persons also in the company, it is not objectionable. But we think even two lads should not stay together in a room. There should be at least three of them. The seclusion of two would always be risky.

Total abstinence from lads:

It has rightly been written by Ibne-Hajar Haitimi Makki, that looking at a lad, touching him, and staying with him in seclusion, are all prohibited, as they are the preludes of the enticement towards him. All these actions are prohibited. Whether they are out of lust or without, whether they are alluring or not. The element of mischief is uprooted as far as possible, and is not nourished. If these elements are declared valid, in peaceful circumstances, they in an enticing environment, would drive a person towards the curse of shamelessness, and misdeed, and the objective of safeguarding against that curse, will be defeated. So the nicities of religion demand that all these things should be avoided and all doors of mischief which may lead to this curse, are safe-guarded with iron-hand.[1]

Those people who fear God, keep health dear, and care for good name and reputation, are duty bound, to abstain completely from all these incentives and preludes, and pray to God all the time, that he may keep them safe and free from all these temptations.

Kissing a limb of a lad:

As far the ban on kissing a lad, is concerned, it is easily understandable. Because when sight, touch, seclusion and living with them are all prohibited, how could this cursed action (the kissing) be allowed. And how could any doubt be there for any one in its being inadmissible. Shaikh-ul-Islam Ibne Taimia writes:

الصبی الامرد ا لملیح بمنزلۃ المرأۃ الاجنبیۃ فی کثیر من الامور فلا یجوز تقبیلہ علی

وجہ اللذۃ بل لا یقبلہ الا من یومن علیہ کالاب والاخوۃ ۔

(فتاوی ابن تیمیہ ص ۲۱۱/۲۲۰)

"In many ways, a good looking lad, is a kin to an unknown woman. Hence it is not right to kiss him for

[1] Az-zawajir P-3/V.2 12.

pleasure. None except, his father or brother, who have control over themselves, should kiss his limbs".

A real father or brother is of course free from all misapprehensions of ill intentions in this regard, In fact, this blood relation is so strong that it compells one to love and adore. So kissing them, can only be by way of pure love and any doubt in it is not permissible. As for kissing a novice, whether on hands or cheeks, on mouth or lips, or any other limb, is not at all valid, as it is done by way of attaining pleasure.

Kissing is not permissible:

Imam Abu Hanifa (رحمۃ اللہ علیہ) and Imam Mohammad (رحمۃ اللہ علیہ) declared it entirely inadmissible:

قال فی الھدایہ ویکرہ ان یقبل الرجل فم الرجل اوید ہ اوشیئاً منہ لھما ماروی انہ

علیہ السلام نھی عن المکامعۃ وھی المعانقۃ وللکاملۃ وھی التقبیل (رد المختار ص ۲۳۵/۵ج)

"It has been provided in Hadaya that it is undesirable for a man to kiss another man on his mouth, hands or any other limb. According to a Tradition the Prophet (صلی اللہ علیہ وسلم) has forbidden kissing and embracement."

Lustful kissing prohibited:

Kissing of cheek, hand or some other limb for pleasure or sexual excitement, specially if these are the limbs of any handsome lad, has been unanimously forbidden.

The kissing by man of mouth, hand or any part of a man is not allowed if it is out of lust.

Allama Thatawi writes that it is unanimously decided that to kiss out of lust is forbidden.

Shaking hands for pleasure prohibited:

To kiss out of lust is forbidden. If someone takes pleasure in shaking hand with a lad, this too is forbidden. And it would

also be reasonable as lads are not meant for this purpose. The women who have been legitimately taken into the wedlock or may be taken into it, are the proper persons for it. Deriving pleasure from a lad, by shaking hands or by touching him in any other way, is forbidden according to all the Muslim Jurists. In the same way pleasure received by touching the prohibited bodies of the unknown women is also forbidden.

Further, most of the scholars say that it is more sinful to derive pleasure from the touch of lad than by the touch of an unknown woman.

Curse in kissing a lad and reason thereof:

You are noticing the force with which the prohibition of this curse, is being described. And why should it not be so; as it is a problem for all and exceeds all others in damage. Touching an alien woman or a lad, both are prohibited. But touching a lad has been stated as a worse curse and a worse sin. Perhaps greatest reason for it is the one which has been described by Ghazzali in Ahy-ul-Uloom:

فان الشر فی الصبیان اکثر فلو مال قلبہ الی امراۃ امکنہ الوصول الی استباحتہا بالنکاح واذا
مال الی الامرد فلا محالۃ یوقعہ فی الحرام اذلا سبیل الی استباحتہ لا ستمتاع بہ
بحال من الاحوال (اتحاف السادۃ المتقین ص ۳۲۴ ج ۷)

"Sexual intercourse with young lads is very bad, because if you love a woman it is possible to bind her in wedlock in legitimate manner. But if you love a lad then there would be no way out but to indulge in a forbidden act. Because there is no legitimate way of deriving sexual satisfaction from the boys."

The point that Imam Ghazzali (رحمۃ اللہ علیہ) has brought out here that to look at the beardless lads lustfully is forbidden and this prohibition is greater than looking at an alien women, is for the reason, that in case a liking is developed for a woman she can be wedded but a lad is from the species

not created for this purpose. Hence love making with a lad will lead you to forbidden act.

Prophets view about sin of kissing a lad:

The finalisation of this discussion can best be done on the following version of 'SHARAH SHAR -AT IL-ISLAM', He writes:

واللواطۃ ذنب عظیم ویجب ان یحترز عنہا وعن مبادیہا کاللمس والقبلۃ
قال النبی صلی اللہ علیہ وسلم من قبل غلاما بشہوۃ فکانما زنی بامہ سبعین
مرۃ نقلہ صاحب المنبع عن مشکاۃ القدوری ہذا (ص ۲۵۲)

'Homosexuality is a very grave sin. So it is necessary to avoid it and its preludes, like touching and kissing'. The Prophet (صلی اللہ علیہ وسلم) *has said " If one kissed a lad out of lust, it is as if he committed adultery with his mother, seventy times."*

This Tradition has been narrated by the author of "Mamba" from Mushkalat-ul-Qadoori.

The quality of the narration (sanad) of the Tradition of the Prophet (صلی اللہ علیہ وسلم) that has been quoted with reference to Mushkulat-ul-Qadoori is not known, but it is being reported by an author like Ali Zada, shows that it is a Tradition (Hadith) may be it is weak, in respect of its narration. Think, in the light of this Hadith, how big is the sin of kissing the beardless lad, which cannot be washed away even by the waters of all the oceans on earth.

Under no circumstance one who knows this grave warning, would try to be closer to lads, if he has a speek of self-respect he would, rather, avoid all the precludes which could drive him towards homosexuality.

The criterion of beauty:

While closing this chapter, it is necessary to elucidate the significance of the words "Sabeeh wa Maleeh" used by the theologians off and on. In other words whether beauty or grace are meant to be in the complexion and colour or in the case of features.

It has some where been mentioned in the foregoing pages that at this age all the boys have a sort of attraction, irrespective of complexion, whether he is dark or fair, attractive or ordinary.

The basic point is that he should attract the person who sees him and should appear to him fair and handsome. This is a matter of taste and nature. Some people like one person and some another. The theologians have written, while elaborating it:

والمراد من كونه صبيحا ان يكون جميلا بحسب طبع الناظر ولو كان اسود لان الحسن يختلف باختلاف الطبائع (رد المحتار ص ٢٨٥ ج ١)

"The meaning of a lad being "Sabeeh" is that he should be handsome as per the taste of the beholder, even if his complexion is dark." The instinct of beauty differs according to ones taste.

There are thousands of examples that a person looks ugly to one man whereas he is charming and lovely for the other.

RELIGIOUS AND WORLDLY LOSSES OF HOMOSEXUALITY

You must have realised from the foregoing, the extent to which Islam has strived to uproot this curse. Had the Islamic law been enforced fully in any territory, or had people acted upon it, it would have easily been determined why it was necessary to believe in and enforce it for human reformation.

Religious and worldly losses:

It is customary that when it is intended to efface a vice, first prohibition is applied on its preliminaries and initial

activities. Then the evil and curse contained in the vice are explained in detail and side by side its detrimental effects are publicised. In other words the ill effects and disadvantages of the evil are clearly explained.

As for preliminaries, you have read sufficient details. Further, this evil itself, has been cursed by Allah and his Prophet (صلی اللہ علیہ وسلم) and the extent to which cursed and discarded have also been briefly described in the beginning. Now it seems advisable to describe its worldly and religious detriments and how far the evil effects of this evil deed is shameful and filthy in its entity.

Great injustice against humanity:

Please keep it in mind that one who gets involved in this curse, commits a great injustice towards humanity. This action is totally against humanity, rather worst than a beastly act.

Every one is aware that all the creations of God are for some specific purpose, and it is not justified to any degree of reason, to use it against Gods will. For instance those animals, whose flesh is admissible, their flesh, milk and hair (wool) should be consumed. If someone uses them to satisfy his sexual urge; what would you call him. Can any sane person justify it.

Violation of object of creation:

Likewise a man has been created to perform the sexual act with a woman actively and as his partner. Nature has provided sexual pleasure for both of them to cohabit and derive sexual satisfaction from each other and thus guarantee the surivial of the human race, and increasing the human population. If someone reverses the process and adopts a wrong course for his sexual satisfaction, which provides some satisfaction to one party and leaves the other completely unsatisfied. Would it not result in an ever lasting

disease for both. The process of creation of human race would be discontinued. So they would falsify by their conduct and character the divine plan for which they were created.

Violation of divine order:

Whether or not the natural system would be disturbed and human procreation arrested, if someone makes a male the subject of his sexual act and some male deprived of self respect agrees to adopt the role of a sexual subject. You will have to admit, that nature has not designed man for this purpose. In both cases, whether he is the subject or the object his labour would be lost and also the divine laws will be disregarded. Further, he will deserve the curse and wrath of God, for this mean and nasty crime.

Modifying the divine wisdom:

Hadrat Shah Wali ullah (رحمة الله عليه) Mohaddis (scholar of Hadith) Dehlivi, has very rightly said :

وفی جریان الرسم باتیان الغلام ووطؤ النساء فی ادبارھن تغییر لخلق اللہ

واشد ذلك كله وطؤ الغلمان فانه تغيير لخلق الله من الجانبين

وتانث الرجال اقبح الخصال (حجۃ اللہ البالغہ ص ۱۲۳ ج ۲)

Practice of lavatat (unnatural way of sexual act) with boys and women is deformation of the system designed by God, the worse of it is deriving sexual satisfaction from the lads, because this involves molestation of the natural system on both the sides. The placement of males in place of females is the worst trend of misconduct.

Every one can appreciate how bad it is to ignore completely the purpose of God's creation and rebelling against His orders. Curse be on those, who try to distort the divine system by their actions and debase the humanity.

Man in the category of Swines and Asses:

How shameless is the man who agrees for such a debased and degraded performance, and becomes fond of it. The most degraded animals do not have this tendency of having satisfaction of sexual urge of a male from a male. Even the dogs do not possess this tendency. The author of "Sharah Shir at-ul Islam, writes :

قال ابن سیرین لیس شیئ من الدواب یعمل هذا العمل الا الخنزیر والحمار

كذا فی المصابیح وشرح المشارق۔ (شرح شرعۃ الاسلام ص ۲۵۲)

"Ibne Seereen says that homosexuality is not found in any animal except siwine and ass" A similar statement appears in 'Masabeeh' and "Sharah Mashariq"

Being miser like a Swine:

In other words, a man who is addicted to this curse, develops the nature and the fancies of swine and ass. The author of 'Majlis-ur-Abrar' after narrating this Tradition writes:

فمن يميل اليه طبعه يكون الدناءة والخساسة والخباثة مثل الخنزير والحمار بل هو ادنى منهما۔

"So, one who has an inclination towards Homosexuality he becomes like a swine and ass, in degradation, and wretchedness, ignominy and defamation. He rather surpasses them.

It has to be concluded in the light of the conduct of such men as described in Al-Qur'an in connection with the people of Lut (عليه السلام) that homosexuals are worse than a shameless swine and worse than asses in stupidity. The way the dignity of mankind has been molested by their misdeed, does not find a parallel in human history.

Homosexuals in the form of Swine in Berzakh:

Perhaps it is for this reason, that it has been said (by Abdullah bin Abbas (رضی اللہ عنہ) as reported earlier that if such

people expire without repentence they would in their graves be deformed into swines. Although some scholars have declared this effect weak.

A similar Hadith has been reported in 'Fatawa Hadisiya': with the following words :

يمسخ اللوطی فی قبره خنزيرا (ص ١٣٥)

"Homosexual will be deformed into a swine, in his grave."

When asked about the source of this Hadith, it was said Abul Fatah Azdi has reported it in "Kitab-ud-duafa (the book of weak Traditions)" and Imam Ibn-ul-Jauzi, has adopted a narration which is unreliable.

Homosexuals to be among the people of Lut (عليه السلام) on the Doomsday:

One Tradition says that these homosexuals will be gathered with the people of Lut (عليه السلام) on the Dooms-day and with them would they be settled. And this should rightly be the case, as they (homosexuals) follow their way of life and are fond of their practices. The Tradition in question is as follows: The Prophet (صلى الله عليه وسلم) said :

من مات من امتی وهو يعمل عمل قوم لوط نقله الله تعالٰی اليهم

حتی يحشر معهم (ايضا)

"God transfers that person of my Ummah to the people of Lut (عليه السلام) on his death, who is addicted to homosexuality. The fate of such people (of my Ummah) will be the same as of Luts on doomsday.

When it was asked as to who had narrated this Hadith (Tradition) the reply was:

رواه الخطيب فی تاريخه وفيه رجل منكر الحديث لاكن له شاهد اخرجه ابن

عساكر عن وكيع قال قد سمعنا حديث من مات وهو يعمل عمل قوم لوط

سار به قبره حتی يصير معهم و يحشر يوم القيامة معهم

(فتاوی حديثيه ص ١٢٥)

Khateeb has narrated this Hadith (Tradition) in his history and has testified that one person in its narration is a disbeliever of Hadith. But this Hadith is corroborated with the Tradition that has been narrated by Ibne Askir with a reference of Hadrat Wakee. He said "we have heard this Tradition that one who dies as a homosexual, he will be taken to the people of Lut (عليه السلام) with his grave and he will meet the same fate on the Doomsday as of Luts.

The elaboration of Hafiz Ibn Qayyim (رحمة الله عليه).

When the angels of God will come to take out their souls, their souls will be tranferred to the abode of habitation of their brother homosexuals and the place of punishment for Luts. Then the souls of these evil doers would be with the souls of the people of Lut (عليه السلام) which his a very narrow and restricted place and is greater in punishment than the oven of the adulterers.

Hadrat Abdullah bin Umar (رضى الله عنه) has said:

يحشر اللوطيون يوم القيامة فی صورة القردة و الخنازير (الحديقة الندية ص ٢٣٨ ج ٢)

"The cursed gruop of Lutees would be resurrected on the Doomsday in the shape of apes and swines."

Those people who are indulged in this cursed practice, one way or the other, should think as to why are they destroying their life in the Hereafter. Will they like that they should be treated like the people of Lut (عليه السلام) on the Doomsday who were stoned and their land was turned upside down and made into a lake of obnoxious odour, stinking so badly that neither its water nor all that was around could be gainfully utilized.[1]

This incident (of Lut) has been repeatedly mentioned in

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[1] Fatah-ul-bari p.297 V.4.

Qur'an, so that people could take heed of it and could review their malpractices, not to be involved in this filth even by mistake; a filth that could not be borne either by earth or by heavens, and ultimately the wrath of God befall them.

The Wailing of earth on Homosexuality:

It is such a curse that the earth, screams out even now due to its stink and spells out "what inhuman evil is being performed on my back" Muhammad bin Mukhlad states that he has heard Abbas Dori saying:

بلغنی ان الارض تعج اذا ركب الذكر على الذكر (روضة المحبين ص٢٩٦)

"When man engages with a man sexually, the earth screams out as to what is happening on its back."

Commotion among Angels and in the Hell on homosexuality:

The agony of this evil deed shatters the earth when man ceases to be a man and is deformed into a swine and an ass and tears away the role of human dignity. The effects are not limited. This satanic and evil practice, creates a tumult on the earth and heavens. The angels are set into motion and the sparks of Hell shoot up. Hafiz Ibne-Qayyim writes:

قال بعض العلماء اذا علا الذكر على الذكر هربت الملائكة وعجت الى ربها ونزل سخط الجبار جل جلاله عليهم وغشيتهم اللعنة وحفت بهم الشياطين واستاذنت الارض ربها ان تخسف بهم وثقل العرش على حملته وكبرت الملائكة واستعرت الجحيم (روضة المحبين ص٣٠٠)

"Some scholars say "that when a man engages with a man sexually the angels run away, the earth complaints to its Creator, and a rlentless and the pitiless wrath, descends on them. The curse overlaps them and Satan engulf them. The earth seeks permission from its God, to

sink them, the sky becomes heavier on its sustainers and fire of Hell shoots up.

Unending filthiness of homosexuals:

Hadrat Mujahid states, "This cursed person, is filthier than all the filths. His filth never ends.

لو ان الذى يعمل ذلك العمل يعنى عمل قوم لوط اغتسل بكل قطرة فى السماء وكل قطرة فى الارض لم يزل نجسا (روضة المحبين ص٣٠٠)

A man indulging sexually with a man remains filthy even if he consumes the last drop of water available for purification unless he repents.

Ibnul Jauzi has quoted the statement of Fuzail bin Ayaz. He has said:

لو ان لوطيا اغتسل بكل قطرة نزلت من السماء لقى الله غير طاهر (تفسير النور ص٦٥)

"If a homosexual makes all the drops of water flow on him he shall still be filthy when he presents himself before his God."

Hadrat Al Qama narrates the statement of Hadrat Abdullah bin Masood (رضی الله عنه) "Untill an evil-doer is favoured with repentence, his filthiness is not removed."

It (homosexuality) is such a curse and degrading malpractice, that its filth and stink can not be removed by any means. It was for this reason that the territory on which the pople of Lut (عليه السلام) lived, was turned upside down.

Punishment for homosexuals in the after life:

It has been narrated by Hadrat Abu Huraira (رضی الله عنه) and Hadrat Abdullah bin Abbas (رضی الله عنه) that the Prophet (صلی الله عليه وسلم) said in one of his sermons:

من نكح امرأة فى دبرها او غلاما او رجلا حشر يوم القيامة انتن من الجيفة يتاذى به الناس حتى يدخله الله نار جهنم ويحبط الله عمله ولا يقبل منه صرفا ولا عدلا ويجعل فى تابوت من نار ويسمر عليه بمسامير من حديد فتشك

تلك المسامير في وجهه وجسده۔
(تفسير النور لابن تيمية ص ٦٥)

"A man who mishandles (sexually) a woman, a lad or a man, would be resurrected with more stink than a putrid body, on the Doomsday. People would be greatly distressed by his obnoxious odour, till he is thrown into the Hell. God will destroy all his (good) deeds and would not accept any recommendation or payment for him. He would encase him in a box of fire secured with iron nails which would pierce his face and his body."

Hadrat Abu Huraira (رضی اللہ عنہ) states:

قال ابو هريرة هذا لمن لم يتب (ايضاً)

"That this would be the punishment for those evil-doers who are not favoured with rapentence."

An incident preceding the Prophet (صلی اللہ علیہ وسلم):

Hafiz Ibne Hajar Haitmi has narrated in his book "Az-Zavajir, a Tradition of the days of Christ. Once he (Christ) was touring and he saw at one place, a fire blazing and person burning in it, Christ took pity on him. He poured water on the fire to extinguish it. Suddenly he saw that the fire turned into handsome lad and the man who was being burnt was turned into fire. The Prophet of God was astonished. He prayed to God to incarnate them in their original form, so that he could enquire them about the matter. By the mercy of God, the fire subsided and a man and a lad appeared. The Prophet asked them about the matter. The man said O Prophet of God, I loved this boy in the world, and I was overpowered by the sexual urge and committed the sexual act with him. When we both died, we were put to the punishment of God. Now the position is that once I am converted into flames and I burn him, and then he is converted into flames and he burns me. We both would remain under this wrath, till the Doomsday.[1]

[1] Rauzatul Muhibbin P-123 V.2

The purpose of quoting this Jewish Tradition is that you may see, how bad this curse is and that this curse was described to the people of Christ in this form. And that attempt made in that period also to keep the people away from this curse. The result of this curse was brought out in the shape of fire and lad.

Extreme shamelessness on the part of subject of homosexuality:

The most surprising is the lad, the male who functions in place of a woman and agrees to indulge himself in this position. It is not known where the shame and self respect of such a person disappears. In fact he throws away the garb of dignity of mankind and is morally dead, although he is physically alive. The world is astonished as to how he makes himself agreeable to such an act which does not provide him any pleasure or attraction. Self resepct demands that he should have accepted death rather than harbouring even a thought of such a curse.

The Prophet (صلی اللہ علیہ وسلم) has said:

عن ابي امامة قال قال رسول الله صلى الله عليه وسلم اربعة لعنوا
في الدنيا والآخرة وآمنت الملائكة رجل جعله الله ذكرا فانث نفسه
وتشبه بالنساء الخ (ترغيب ترهيب ص ٣٩٣)

"There are four persons who remain under the lasting curse of God in this world and the Hereafter, and angels say 'Amin.' One of them is the person who being a man appears in the guise of a woman".

It has been narrated by Hadrat Abu Amama (رضی اللہ عنہ). That the Prophet (صلی اللہ علیہ وسلم) said:

"There are four persons who are cursed in this world and the Hereafter and angels say Amin. One is he who has been created by God a man but he poses himself as a female and becomes her double."

Whatever has been quoted to condemn this evil act should be carefully read and it should be decided how degrading is this evil for the human dignity. And what effects it leaves on the

society. It may here be pointed out that it is the case if the impostor considers it prohibited. On the contrary if the impostor justifies and tends the evil desires he would cease to be a Muslim.[1]

Worldly losses:

Doctors and Attibba (the Indiginous doctors) have given a long list of its harms. Further, the evil consequences of this ill-practice are coming to light every day.

Ending of human race and destruction of health:

It has earlier been stated that the first effect of this curse which appears in the worldly life is reduction in human procreation. A precious gift of God is wasted away unnecessarily. The wise purpose for which nature has created pairs is violated. Besides doctors write that this evil-practice is extremely injurious and harmful for health. The private parts of women have a tendency for absorption. When a man cohabits with a woman he gets a special sort of satisfaction which creates a healthy effect on him (instead of ill effects). This fact is totally void in this cursed practice. Since this cursed action is totally against nature, hence it does not provide absorption. It is for this reason that this unnatural act is tiring as a result of which the main organs of human body soon become incompetent and after some time leads him to impotency.

Risk of illness:

Some times the semen of the executor flows out but the male-subject cannot absorb it. All of it does not come out of the veins of the male organ and gets stuck there. This creates

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[1] The tehologians have therefore written that this curse is not valid under any circumstances even if in penalty a person is to be slained. The same is the verdict for both the subject and the object. Dar-rul Muhtar 117 V.3-12

putrefaction and ends up in serious maladies which ultimately destroy the health of the man.

Cursedness and Agony:

It has also the effect that none of the two partners get any pleasure and happiness. It rather results in pathos and agony to both of them. Their faces develop ugly looks and both of them are disliked by people. The light of heart is dimmed, faces and breasts become dark. The sign of hatred and mental discomfort becomes their fate. The executor and the subject do not have any degree of amity and love between them, although the force of the evil habit compels them to come together.

Annihilation of conduct:

The qualities of moral conduct are gradually wiped out. They are replaced by meanness,misereliness and degradation. Both of them are deprived of piety and accomplishment soon and get involved in degradation of conduct. They are scared of piety and involve themselves in evil practices. Religious bounties are snatched away from them. They get engaged in decay and retaliation. The results of these elements are apparent in both of them. For further details see "Zad-ul-Ma-aad" of Hafiz Ibnul Qayyam. In short, when man is bent upon violating the natural course, his very nature gets perverted, and all his human activities are turned into animal actions even worse.

Abiding curse on the subject of homosexuality:

Why shuld beastly qualities not come up when this is the worst of worldly acts. It excells even the conduct of beasts. And then the exploiter and the executor should think that for his little pleasure he is consigning the subject to such a scandalous deplorable situation that all the seas on earth cannot wash it out till the Doomsday. But this defect will remain as an ulcer to his normal conduct. Perhaps it is due to this that Imam Razi has written, Such an enmity is rooted into the heart of the

subject against the executor that he is full of hatred whenever he sees him. Many a time he tries to kill him on getting an opportunity and wipe him out from the world.

The plight of the wives of homosexuals:

Think about the ultimate fate of this cursed section of the society. On the one hand they destroy their health by themselves and on the other they earn a bad name for themselves and destroy their family members also.

It has been stated that as an effect of this curse, the addicts feel pleasure only in this evil act and their inclination towards woman is completely marred. If it remains it is nominal. Their woman become adulterous and get involved with the same lads with whom their husbands indulge in homosexuality. In other words, the same lad plays with the chastity of the wife of the person with whom he indulges in the evil practice.

This is the normal revenge, which the evil doer ignores. In most cases he knows it but the entity of shamelessness does not let his self-respect moved. He per force continues the role of an extremely shameless person about whom the Prophet (صلی اللہ علیہ وسلم) has said:

لا یدخل الجنة دیوث

"Pimp will not enter the Paradise."

The condition of the subject of homosexuality:

This is the condition of the evil doer (the executor) and his wife. But the subject also goes into the same category often when he takes up this evil as his profession. This eunuch feels the same way as his executor. The pleasure which he gets from this evil act is not the same when he meets his wife.

Their wives are thus compelled to seek their sexual satisfaction with other men. They may also refrain themselves if God so guides them. In the end they succumb to death for the misconduct of their husbands.

Marriage with an Eunuch:

It is for this reason that the scholars have written that it is improper to marry an Eunuch. How the wedding of a woman would be right with a man whose sexual urge has been withdrawn and he is habitual to satisfy other man's sexual urge like a woman and his sexual instinct of the front has faded away.

Further for the sake of such persons the reputation of their families and tribes is tarnished and they remain cursed in the society. For this very reason the perverb goes.

عفوا تعف نسائکم وابنائکم-

"Observe piety and righteousness so that your women and children could live righteously."

PUNISHMENT OF HOMOSEXUALS IN ISLAM

The consensus verdict of Ummah in this respect is that both the participants of the homosexual act should be slained whether they are married or unmarried because in filth and mischief of this act surpasses adultery. The Prophet (صلی اللہ علیہ وسلم) has said:

من وجد تموہ یعمل عمل قوم لوط فاقتلوا الفاعل والمفعول بہ (ترمذی)

"Whomsoever you find indulging in homosexuality kill both of them the subject and the performer."

Putting to death:

Hafiz Ibne Qayyim writes that this Tradition is correct in accordance with Bokhari. Hadrat Imam Ahmad bin Hambal quotes this Tradition in support of his verdict that the evil doers should be put to death. Hadrat Siddiq Akbar (رضی اللہ عنہ), Hadrat Ali (رضی اللہ عنہ) Hadrat Khalid bin Waleed (رضی اللہ عنہ), Hadrat Abdullah bin Zubair (رضی اللہ عنہ) Hadrat Abdullah bin Abbas (رضی اللہ عنہ) Hadrat Khalid bin Zaid (رضی اللہ عنہ) Hadrat Abdullah bin Moammar (رضی اللہ عنہ), all agree with this general

verdict. Further Imam Zahri (رحمۃ اللہ علیہ), Rabia bin Abdur Rehman (رحمۃ اللہ علیہ), Imam Malik (رحمۃ اللہ علیہ), Ishaque bin Rahviya (رحمۃ اللہ علیہ) and Imam Ahmad bin Hambal contribute towards it. The verdict of Imam Shafaii is also the same.

Punishment for adultery:

The verdict of a section of the Elders is that the punishment of the evil doers (homosexuals) is the same as that of the adulterers. There is no difference in their punishment. If they are unmarried they should be given hundred strips each. If married they should be stoned to death. This is the verdict of Ata bin Rabah (رحمۃ اللہ علیہ), Hasan Basri (رحمۃ اللہ علیہ), Saeed bin Musayyab (رحمۃ اللہ علیہ), Ibrahim Nakhee (رحمۃ اللہ علیہ), Qatadah (رحمۃ اللہ علیہ), Imam Ozaee (رحمۃ اللہ علیہ), Imam Abu Yusuf (رحمۃ اللہ علیہ) and Imam Mohammad (رحمۃ اللہ علیہ). A similar verdict has also been reported from Imam Ahmad (رحمۃ اللہ علیہ) and Imam Shafaii (رحمۃ اللہ علیہ).

The punishment and its justification:

Yet, there is a section of society which differentiates between the punishment of homosexuality and adultery. They believe in a religions punishment (Hadd) for adultery. But for homosexuality they prescribe only a warning. They argue that the punishment for adultery has been clearly laid down in Qur'an whereas the punishment for homosexuality has not been clearly defined. So the ruler of the time can give (in his discretion) any punishment to the homosexual other than the punishment prescribed for the adulterers. He can get him crushed under the foot of an elephant, burn in fire, thrown from the top of a hill, imprison him in a stinking place so that he is killed by intoxication. This is the cult of Imam Abu Hanifa (رحمۃ اللہ علیہ) and Imam Hakim (رحمۃ اللہ علیہ).[1]

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[1] Aljawabul-Kafi, le-Ibnel Qayyam. P-229 and 230-12.

Consensus of Companions (رضی اللہ عنہم) on killing the homosexuals:

In short none has any objection against their killing. However there are differences in details and manner. Ibne Hajar Haitmi writes:

واجتمعت الصحابة على قتل فاعل ذلك وانما اختلفوا فى كيفية قتله

(كتاب الزواجر ص ۱۳۲ ج ۲)

All the Companions are unanimous on the killing of homosexuals. However they differ in the manner: how it may be carried out.

Hafiz Ibne Qayyim writes:

ان عقوبته اغلظ من عقوبة الزانى لاجماع الصحابة على ذلك ولغلظ حرمته

وانتشار فساده لان الله تعالى لم يعاقب امة ما عاقب اللوطية (روضة المحبين ص ۲۹۱)

The punishment of the evil-doer (homosexual) would be greater than the punishment of an adulterer for the reason that all the Companions are unanimous on it and that its degree of prohibition is greater and its mischief is far-reaching. It is for this reason, that the grave punishment awarded to the Ummah of Lut by God was not given to any other Ummah.

Perpetual curse for the Nation:

The punishment of the homosexuals should naturally be grave as they are engulfed by the wrath of God and their addiction to this evil becomes so deep and permanent after some days that they would never miss an opportunity for it. Whether they are performers or the subjects. These people are a regular nuisance for their country and their people. If they are left unattended they would become a source of its increase.

The punishment of homosexuals in the days of Companions:

No practical example is available of the punishment given to these evil-doers, in the era of the Prophet (صلى الله عليه وسلم) because no such incident ever occurred at that time. However in the period of the Companions the matter of homosexuals and their punishment arose. Hadrat Khalid bin Waleed (رضى الله عنه) wrote to Hadrat Abu Bakar (رضى الله عنه) the first caliph of the Mulims, that one person was found in the precincts of Arabia who is being sexually used like a woman. In other words he is used by men for homosexuality. Hadrat Siddiq Akbar (رضى الله عنه) consulted other Companions (رضى الله عنه) as this was the first case of its kind. Hadrat Ali (رضى الله عنه) was also present who suggested the gravest punishment for it. He said, "Of all the Ummah as only one Ummah on the face of the earth, the people of Lut were addicted to it. The punishment that was given to them by God is also before you: so in my view all of them should be burnt in fire." All the Companions agreed on it. Hadrat Abu Bakar (رضى الله عنه) wrote to Hadrat Khalid (رضى الله عنه) as Caliph that all of them should be burnt alive. So, on receiving this verdict, Hadrat Khalid (رضى الله عنه) enforced it and burned them. Further, when such an occasion came up in the days of Ibne Zubair and Hisham bin Abdul Malik they also punished them by burning them.[1]

Justification for the punishment according to Imam Azam

Imam Azam has prescribed Tazeer (warning) in place of religions punishment (Hadd) so that no one should be misled that he allows it or he considers this curse less

[1] Elam-ul-Muwiqqaeen. P.314 vol 2.

grave. He clearly says that prohibition of homosexuality is greater than adultery. But since punishment for it has not been clearly spelled out, so we differenciate between adultery and homosexuality. Think over the details of the cult of Imam Azam (رحمة الله عليه). Hadrat Qazi Sana-ullah of Pani Pat (India) writes :

قال ابن الهمام لاحد عليه عند ابي حنيفة لكنه يعزر ويسجن حتى يموت -
(تفسير مظهري مطبوعه قديم ص۵۵ ج۲)

Ibnul-Hamam (رحمة الله عليه) has reported that according to Imam Abu Haneefa there is no Hadd (Qur'anic punishment) on Luti (homosexual), but he shall be punished and put into prison till his death.[1]

Punishment of death on repetition of homosexual act:

So Imam Shib (رحمة الله عليه) also do not spare this cursed section. He orders them to be imprisoned immediately after announcing the punishment. Moreso if he does not abandon his habit and is still addicted to it the Imam says:

If he is addicted to homosexuality the Imam (of the time) should kill him.

The verdict of slaining is in both the cases, whether he is married or not Ibnul Hamam has elucidated it :

If he is addicted to homosexuality the Imam of the time should put him to death, for political reasons, whether he is married or not. For persistent addiction, it is not necessary to wait for years. Simply a repetition is enough.

When a man is addicted to homosexuality and he commits it repeatedly and warning is not effective, kill him in the manner you like.[2]

[1] Tafseer-e-Mazhari (Old Edition) P-55 vol-2
[2] Tafseer-e-Mazhari P-551 (v-2)

The conditions of perpetuation and its reason:

Relaxation among Ahnaf-followers of the cult of Imam Abu Hanifa (رحمۃ اللہ علیہ)-is not without reason. It is rather a deduction from the very Hadith which people quote in support of their argument. Hence Qazi Sana-ullah writes further:

ویدل علی التکرار والاعتیاد لفظ المرفوع من وجد تموہ یعمل عمل قوم لوط
ولم یقل من عمل عمل قوم لوط وبہ قال ابوحنیفہ ؒ (ایضاً)

The word does or (would do) of Hadith is the logic for the condition of repetition being past tense has not been used which would have meant its commitment (once only). Abu Hanifa (رحمۃ اللہ علیہ) in pursuance of the above logic agrees on death penalty.

In the view of Imam Aazam the moderation in punishment is not due to its redemption in the gravity of the crime. He based his decision of putting to death on Hadith on this subject and the like. The aforesaid Qadi himself has written that homosexuality is worse than adultery. The adultery can be waived after wedding but there is no way to annul homosexuality.

Rational logic:

There is a logical reason also in the difference of punishments. Adultery by nature is admissible although it is prohibited theologically and rationally. But homosexuality is prohibited on all counts rationally and theologically. Further homosexulist inculcates a sense of hatred and filth. This does not happen in adultery. It can be understood by an exmaple. Drinking of wine, urine and eating of stool are prohibited. But wine is such a thing that a person does not feel that much abhorrence as he does in drinking urine. It is for this reason that there is a prescribed punishment for

wine in theology but not for urine and stools. Similarly a man can be inclined towards adultery but not towards homosexuality at all except in case he is a pervert. Hafiz Ibne Qayyim has written in this connection:

وذہب بعض الفقہاء الی انہ لاحد علی واحد منہا قال لان الوازع
عن ذلک ما فی الطبائع من النفرۃ عنہ واستقباحہ وما کان ذلک
لم یحتج الی ان یزجر الشارع عنہ بالحد کاکل العذرۃ والمیتۃ
والدم وشرب البول (روضۃ المحبین ص۳۹۱)

Some of the theologians are of opinion that for homosexuals whether performers or subjects of performance Hudd (punishment) has not been prescribed. They are of the view that the thing which stops its commitment is the natural hatred against it and that every one detests it. And for such a thing religion does not consider it necessary to stop it through punishment unlike eating filth, dead body or drinking of blood or urine.

Another Reason:

Several scholars have also brought out this difference in various ways. Some say that Imam-e-Azam has not suggested a punishment for homosexuality. In the light of one verdict punishment purifies and after its application the person concerned becomes innocent and pious and he is saved from the punishment of the Hereafter to a large extent. Since homosexuality by nature is worse than adultery, its punishment will be awarded in the Hereafter only, so application of punishment in this world is improper. Allama Shami writes:

It has been provided in "Bahar-ur-Raeeq" that the prohibition of homosexuality exceeds that of adultery. Homosexuality has been forbidden by all due to its nature, reasoning and the religion. On the contrary adultery is not forbidden by nature. Further, the prohibition on (i.e. cohabitation) can be annulled by marriage or by paying the price of the slave girl. But no such solution is available in the case of cohabitation with lads. According to Imam Abu Hanifa, the reason for not inducting a punishment for homosexuality is not that it is a minor sin, but because it is filthy. The punishment (Hadd) purifies the victim according to a verdict.

A principle of Ahnaf:

The issues involved must have been clarified, all that has been said and reasoned for differences between the views of Aimma regarding punishment for homosexuality must have been understood by now. Other differences between adultery and homosexuality have also been described, it is useless going into details here. Remember the principle of Hanafia that if the crimes for which death is not the penalty are repeatedly committed, the Imam (of the time) would have the option to slay him. The example of it is murder for murder and cohabitation with a woman in the un-natural way because in both cases the punishment is not death. But in case of their perpetual occurring the criminal could legally be put to death by the Imam and spilling his blood would be admissible.

It is included in the cult of Ahnaf that those crimes for which penalty is not death like murder by hitting a heavy stone or un-natural cohabitation with a woman becomes punishable by death if they are perpetuated.

Problems and their answer:

In the end it is necessary to explain that in verse of Qur'an (*maa ma-la-kat ai-maa-na-hum*)[1] cohabitation has been made admissible only with slave girls. It does not include male slaves. Hence none should be misled by this verse.

والمراد بما ملکت ایمانھم السرایا دون العبید فانہ لا یجوز للرجال اتیان العبید فی دبرہ (تفسیر مظہری)

Hence cohabitation with a male slave (by his master) would not be valid.

As the cohabitation other than the natural way, is prohibited between husband and wife, similarly it is not permissible with slave girl or a (male) slave. The punishment of homosexuality with a slave (male) would be the same as with any other man.

THE COMPANY OF LADS IN VIEW OF SUFIS

The effect of company: Sufis and those scholars who have an experience in internal cleanliness and piety, write that the friendship and company of the lads is very injurious for "Salik" (one who adopts to traverse the path of piety). They should totally refrain from young boys and beardless lads. They should determine that they would never love them or allow them to come closer. Otherwise they would not make any progress in the path of piety. The commentator of 'Ahya-ul-uloom' writes:

Shaikh Suhrawardi writes in 'Ma-aarif and Allama Qasheeri in their Journals that the greatest hurdle in this way is the company of young lads.

The result of the company of 'Ahdath:

What is the outcome of such a company, learn it from Suhrawardy (رحمۃ اللہ علیہ) and Allama Qasheery (رحمۃ اللہ علیہ) who write:

[1] "*maa ma-la-kat ai-maa-na-hum*" means a slave girl, not a male slave.

'And one who gets involved with a lad, by God is destined for degradation and His wrath. All the Elders in religion agree on this score.

The company of a lad is a handicap in the internal purification and reformation. It is impossible to cross this passage quickly in the company of a lad. He is, rather, incapable of traversing this path. Because all the Elders are unanimous on it that such a person is being perpetually degraded and is extremely disliked by God. Hence for this reason a clean heart is out of question. He can remain in gloomy state with no limits.

Humiliation and disrespect:

Shaikh Wasti says:

'God throws one, in the stinking rubbish like a corpse, if he decides to degrade and defame.'

The aforesaid Shaikh has termed these young beardless lads as 'Antan' who serve as subject of the evil-doers and are ashamed of becoming a beloved, rather present themselves to their lovers with all their charms. Thus they invite the curse and wrath of God.

Shamelessness:

They have been described as "Antan" because due to degradation of their conduct they have reached the deepest recess of earth (Tahtus-Sara). They have lost all the dignity and honour of mankind, all the sense of self respect and decorum. They have also been termed as 'Jaif' because they are mentally dead. There is no sign in their being to claim themselves alive. The fact is that the moment they accept the position of a female and indulge in the unnatural act, despite

being male, they cease to live.

And consider, how one, who fulfils his sexual desire from such a stinking filthy trash and corpse, can remain in the garb of a human being and how could he be counted among men. The fact is that he does not retain even an iota of shame and decorum. He is bound to have curse and wrath of God.

The advise of Abdal:

Fateh Moosli, says "I have met thirty abdals in my lifetime and have been benefited from them. All of them when departing advised to keep away from the beardless lads and those who deform themselves into women.[1]

In the view of Sufis and leaders of Sufism this curse is considered to be a huge curse and sternly warned to keep away.

Moment for thought:

Here, we want to invite the attention of those whose job is to teach the beardless lads. We mean the teachers of schools, colleges, universities as also those of Arabic Madrasas, who are normally free with these lads. They should be cautious and should not stare at them lustfully. They should not be allowed to stay with them for any service in seclusion. They should also not be very free with them.

Those people who do not take precaution and meet them in seclusion they are all the time at the brink of the Hell. No one knows when they may drop themselves in this blazing fire.

The abhorrence of service by young lads in seclusion:

The present system in our madrasas of asking the alien children to massage the bodies of their teachers is dangerous, specially when it is not kept in view that massage of thighs,

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[1] Ittehaf P-435 V.7 and Fatawa Ibne Taimia P-54 V.I

the portion of the body from knee to hip is undesirable even if the massage is done with clothes on. And if this massage is done in privacy, one is heading towards destruction. Allama Shami excepting the Will of God has written that when it is undesirable to get hair cut by a beardless barber, it would be inadmissible to get the dirt of the body removed by a lad in the bathroom or get the hands and the feet massaged by him. And it is certain that by totally-undesirable (*mutlaqan makrooh*) the theologians mean religiously prohibited things which indicate that this practice is not proper. This too brings out the undesirability of massage in privacy.

Educational Institutions:

It is a known fact that this curse mostly exists in the educational institutions as hinted above. If these people are not vigilant the entire generation coming of age would be destroyed. The greatest reason is that all types of boys are present in these institutions who are generally un-married. They embark upon wrong courses easily if the environment is unhealthy, Satanic impulse encourage them.[1]

The qualities of the earlier days have faded away:

The education for cleansing and piety of heart has faded away since long. In this era of material values no importance is attached to cleansing and piety. How could then attention be diverted towards this aspect. Every one has got an inner-self. One gets involved in sin for lack of inner piety. On top of it this duty is also being carried out by politicians who are double faced.

Moreover the relationship between the teachers and the taught is not the same as it ought to be. The same is the position among the students. Neither the teacher considers

[1] Rad-dul Muhtar P-205 V-I-12.

the student as his son nor the student gives the status of a father to him. How could the feelings of respect and affection develop. Similarly no student considers the other student like his brother. How could the dignity and respect for each other nourish.

Make up among lads:

The inhabitants of cities have a taste in one way or the other for this curse. School boys introduce new styles and Traditions. They come out of their houses with full makeup. They try to supersede the girls in this respect. By nature they are frank and free.

Hafiz Ibne Taimia has correctly written:

'It is not at all advisable for the young and handsome lads to roam about in places infested with this curse specially when it is so rampant. If it is unescapable to move about, it should be minimised. It is not advisable for them to come out with make up and mix with aliens and the unknown men. They should not make any gestures which may tempt other people to stare at them.[1]

In short the boys should also be careful so that their honour and respect are secured and their dignity remains solid and no mischievous person picks up courage to make an evil advance towards them.

Show of courage in self-defence:

Some boys feel shame and hesitation in warding off such approaches. They should know that no allowance has got to be made to any one who carries out such excesses. They should not feel any hesitation or shame in this connection. They should face such advances with full force and they should save themselves from such a cursed person by all

[1] Fatavi Ibne Taimia P-52/V-2

means possible and expose him for disgrace and defamation. The theologians have written that if a pervert assaults a boy due to his addiction the boy should defend himself with all his power. He should cry shriek and do all that he can. If he does not refrain he should kill him. According to theology the killer of such an addict is not a criminal. In view of the government of the time the blood of such a person (addict) is not to be compensated.

لو استكره رجل امراة لها قتله، وكذا الغلام فان قتله فدمه هدر اذا لم
يستطع منعه الا بالقتل۔ (رد المحتار باب التعزير ص۲۴۰ ج۳)

If a man compells a women for adultery woman is allowed to kill that man. Similarly if someone compells a boy for cohabitation it is valid for that boy to kill him provided there is no way out. In Islam the blood of such a mischievous person is not wasted.

Young lads in the company of elders:

Those young lads who sit in the society of older people and are friendly with them, take their meals, they are exposed to danger. These innocents do not know the garb in which their robbers of politeness and benevolence are clad and the course they adopt to overpower them. They start with jokes and funny tales etc. and the ultimate results come before them sooner or later in the form of scandals.

Turning towards God:

Those who have indulged in this malady, there is no way out for them except to ask for pardon from their God, weeping and entreating. It is expected of the benefaction of God, that in case they have developed a tendency to revert and abstain themselves from the evil doings their prayers will

be heard and they will be saved from this malady. He can change your heart the way He wishes:

Contemplation of death:

In sickness go to a competent doctor. If one is unmarried he should marry. He should divert his attention from this curse towards reading, writing or any other gainful engagement. A married man should refrain from this unnatural act and fulfil his sexual desire in the natural way as recommended by religion. He should remember the wrath of God and think that he has to die one day and has to account for his deeds. Whatever we try to conceal our misdeeds from others would one day be known to all. The limbs themselves would stand testimony against us and none will be there to save us from the wrath of God.

If one happens to meet some godly person he should spend some time with him and should try to polish his heart. If he is not a student he should try to engage himself in the religious practices (azkaar and ashghaal) of Sufis, their blessings would soon God willing take him off the sinful track and would bring him on the right path.

SELF-DESIRES

This is a fact that human mind is automatically attracted towards those things which fulfil the demands of the self. If it were untrue man would have abandoned eating, drinking and wedding, although all these items are necessary for survival and comfort. And it is for this reason that God has placed in human nature a desire for them.

Evil desires:

Alongwith it, limits have been placed on all these desires and a moderate fulfilment of these desires has been emphasised. If one abandons the carefully laid down moderate course and indulges in extremes, it would be a bad

and a cursed conduct according to Islam. Islam does not accept it for a moment. Hence the Prophet (صلى الله عليه وسلم) says:

لا يؤمن احدكم حتى يكون هواه تبعا لما جئت به

(روضة المحبين ص ٢٦)

"None amongst you is a perfect believer unless he subordinates his desires to the religion brought by me."

Sexual desires and the human duty:

It is the duty of a believer that he should not try to be led away by the current of desires. He should control himself. Before taking any step he should seek permission from the Book and the Traditions. If it is not allowed he should stop and retrace his steps and should not dare to violate his cult.

The usual demand of the pure sexual desire which overpowers reasoning, is to have immediate pleasure available, by any means, and that one should not check himself in doing so and should value the opportunity. It thus tries to make the mankind blind, deaf and dumb. It does not allow him to look at the outcome. On the contrary human kindness, reason, wisdom and religion check him from all such pleasure seeking endeavours which result in shame, pain and agony and losses in the Hereafter.

There has always been an unabated struggle between reasoning and sexual desires. Some people are overpowered by sexual desires and some are guided by reasoning. If someone is involved in this scuffle he should lend his ear to the court of religion and accept its verdict without any hesitation and obey it implicitly. This should be remembered that this verdict is never against the demand of reasoning.

Results of evil addictions:

Another thing should be taken care of that when a man indulges in quick pleasures gets addicted, his pleasures are

completely in control of Satan. Then he is like a bird which has been entrapped by a hunter in the greed of grain. But it neither gets the grain nor can find a way to get out of the trap. In the same way if one is addicted to the malady of homosexuality he neither gets the pleasure which satisfies him nor peace. Even he does not succeed in getting out of this vicious circle except that the divine inspiration may guide him to get out of this curse.

Escaping the evil addictions:

The only way to get out of it is that man should revive his dead conscience and practice patience. Whenever there is a pressure of increased desire he should bear it with forceful determination. He should think over the end and the result. He should advise his self by envisaging the short-falls. He should think whether in the view of God and people at large piety is more valuable or the evil to which he is addicted. He should also think about the achievement he would make for himself and his children if he overcomes the addiction with the application of a little effort. How much would he be respectable before his God for this achievement and from how much affliction he would be relieved and how big rewards he would be honoured with.

A glance on the object of one's creation:

A man then should keep in his view whether he has been created for the satisfaction of all the demands of his self and his addiction, whether right or wrong or has he been created for some other noble cause? Further, he should think about the purpose of the natural urge. Should it be wasted in a way which neither benefits him nor the subject (of his sexual act), nor the family, the tribe, the nation and the country? Has this valuable asset been gifted to him by his God for his and others benefits? If this very potential (of sexual urge) is used in the way prescribed by God, the benefit would be that

pleasure would be rightly attained. Children would be a source of peace and comfort and would be available for worldly service in the old age. The family would be benefited, the progeny would not cease. Its members would increase. The nation and the country would gain as they would add to their numbers (population). It is likely that one of his son may become a National hero or a great scholar or a religious guide. The animals that are mindful of their gain and loss are better than such a person. From humanitarian points of view one should not lose his respect, dignity, reputation, popularity and dear religion for evil addiction and paralyse his good sense to indulge in destruction Satanic tendencies and degradation in pursuit of a desire.

Defiance of desires:

Remember that desire of the (sexual) self is the most dangerous afflict. There is no remedy except opposing it without submission at every stage. If someone surrenders he has thrown himself into destruction and has himself closed the gates of the bountiful guidance of God.

It is strange that believing in Oneness of God should succumb to his desires. Has it any sanction in Islam that the (sexual) self should be made a deity for obedience and to violate the Commands of God as a regular practice. The Prophet (صلی اللہ علیہ وسلم) has said that obedience to the (sexual) self is destruction.

The Prophet (صلی اللہ علیہ وسلم) says:

ثلاث منجيات وثلاث مهلكات فاما المنجيات فتقوى الله عز وجل فى السر والعلانيه والقول بالحق فى الرضا والسخط والقصد فى الغنى والفقر واما المهلكات فهو متبع وشح مطاع واعجاب المرأ بنفسه - (روضة المحبين من الطبرانى ص...)

"There are three things involving salvation and three bare destruction. Those providing salvation are the fear of God (extremely and internally)

speaking the truth (whether pleasing or displeasing) and adopting a balance (in poverty and prosperity). The three agents of destruction are the desire that is followed, the miserliness which controls and the arrogance."

Enticement of desires:

Hence a man should act after due consideration. If the result has not been kept in view, be sure that it would be disastrous. Because the sinful acts are very glorious. The acts of piety are very trying. The Prophet (صلی اللہ علیہ وسلم) himself says:

حفت الجنة بالمكاره وحفت النار بالشهوات (بخارى ومسلم)

"The Paradise has been covered with unpleasant things and the Hell with the desires of self." (Bokhari and Muslim).

The vices which concern sexual desires, are all the more attractive. They entice away the human heart so much that in case he gives them a free hand innumerable calamities would befall him. It is for this reason that the Prophet (صلی اللہ علیہ وسلم) has expressed his apprehension in these words:

اخوف ما اخاف عليكم شهوات الغى فى بطونكم وفروجكم (روضة المحبين لابن القيم ص ٤٢٩)

"The gratest danger I am afraid of about you is the subordination to desires whether you adopt it for your bellies or for your private parts." (Rozatul-Mohibeen l'ibnul Qayyam P.429)

Homosexuality is one of the curses among sexual desires which falls to the share of the perverts, has no concern with reason and good sense. Such a person is the subject of his desires only. The Prophet (صلی اللہ علیہ وسلم) has rightly said:

ما تحت السماء اله يعبد اعظم عند الله من هوى متبع -

"Nothing under the heavens is a greater deity than the desire of (sexual) self which may be obeyed and worshipped."

Those who deserve Paradise:

It is certain that the success of life in the Hereafter is reserved for one who does not put himself in the trap of the (sexual) self and does not ignore the life of the Hereafter for the few days of worldly existence and makes sure that the real life is only that which is to follow. God's declaration is:

فَاَمَّا مَنْ طَغٰى وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى -
(النّٰزعٰت)

"One who would have rebelled and preferred the worldly life would be destined for Hell and the one who would be afraid of standing before his God and would have checked his self from evil desires, Paradise would be his abode.

When one becomes a slave to the desires of his 'self' and submits to them, all the doors of piety, are closed on him. God has said about the hypocrites:

اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَاتَّبَعُوْٓا اَهْوَآءَهُمْ (محمد)

"These are the people whose hearts have been sealed by God and they follow the desires of their selves."

Therefore, we should abandon the obedience of 'self' and should purify our deeds and conduct, so that we could be saved from Hell after death and attain respect and admiration in this world."

The Tradition of the Prophet (صلی اللہ علیہ وسلم) says:

That Hell is immersed with the urges of worldly desires and the Paradise is engulfed in the unpleasant experiences. In other words Paradise cannot be secured unless one does not carry out those instructions which are a burden on the 'self' like making extreme effort in carrying out worship according to the Commands of God and obeying Him with full determination and performing virtuous deeds irrespective of the unpleasantness they cause to the 'Self' and a complete abstinence from doing all that has been prohibited, even if 'self' does not like to abstain from them like those sinful deed which provide pleasure.

The significance of the 'Hell" being immersed with worldly desires. A man is destined to Hell when he does not feel any shame in indulging in those prohibited deeds which have great attraction for the 'Self' like drinking wine, adultery, backbiting, the act of the people of Lut. These are the deeds towards which one is automatically attracted and which apparently have boundless pleasure even if it may be temporary.

Prosperity and sin:

People take interest in sins specially when they are prosperous or he somehow captures power. The abundance of wealth and that of 'power' create the desire for luxury in a man. His thoughts are devoted more towards evil than virtue when he is carefree. Moreover, with abundance of wealth it becomes easier for him to indulge in pleasure. As against it in the days of adversity man is so much engaged in setting his affairs right and earning his livelihood that he has no time for thinking about evil things and securing their possession. It is for this reason that the Prophet (صلی اللہ علیہ وسلم) has said:

فوالله الفقر اخشى عليكم ولكن اخشى عليكم الدنيا بسطت عليكم كما بسطت على من كان قبلكم

"By God, there is no danger for you in hunger and poverty. However the apprehension is that the world may be spread before you as was done with the earlier people."

Hence those people who are well to-do or are in power, should keep a check on their conduct and behaviour and should abstain totally from the evil, which destroys a man. It includes the wrong and inadmissible methods of obtaining sexual pleasure in which a man gets involved sub-consciously and destroys his life in this world and the Hereafter himself.

Immortal life as compared to mortal life:

Every one should think that the worldly life is to last for a few days and the life of the Hereafter is everlasting. The pleasure of the worldly life is temporary whereas that of the life of the Hereafter is permanent. Hence destroying the everlasting life with ones own hands for the sake of world's temporary life is a great tragedy. We should save ourselves from this destruction at all cost. We should practice the teaching of Islam to attain salvation.

We pray, God may bestow on all of us the wealth of reason and understanding and favour us with the strength to stay steadfast on religion and its dictum, forgive our sins and always keep us tied to His path and save us from the worldly defamation, temptations and rebellious conduct. He may also save us from the evils of the tongue and those involving our genitals.

Surely, the benefaction of God is necessary. Hence it is the duty of a man to try to refrain from all the assistance and guidance available so that he could be saved from the machinations of Satan.

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